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ADULT EDUCATION

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EDITORIAL NOTES

The first three papers in this issue were prepared as background for a conference held at Boston University's Conferercce Center, North Andover, Mass., last October 9-11.* The conference, sponsored by the AEA with financial assistance from the Fund for Adult Education, was an attempt "to clarify issues and . . . to discover or construct common philosophic ground between two camps in contemporary 'liberal' or 'general' adult education."

Each of 13 participants invited by Kenneth D. Benne, AEA President for 1955-56, prepared a paper in advance of the conference in response to the following stimulus included in President Benne's letter of invitation:

"The more apparent contrasts between the two camps take the form of differences concerning the method and content of adult education. One group stresses the cultivation of method as a way of selecting and processing content—discipline in a method of selecting and dealing with content is a major aim of education. The other group sees certain content, refined formulations of ideas and ideals, as the essential liberalizing content for adult education and, for them, method is mainly concerned with the communication of this pre-selected content. The philosophic issue here has to do with the relationships of content and method in instruction—the stereotypic way of phrasing the issue is more often 'method' vs. 'content'.

"One group stresses the place of active experience and participation in the processes of adult learning, thus involvement of learners in group and com-

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ADULT EDUCATION
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some philosophic issues in adult education

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From the standpoint of philosophy, the basic issues in adult education are little, if any, different from the basic issues in education generally. The same questions confront the thinker as he tries to validate the aims, procedures, and criteria for selecting instructional content of any deliberately directed process of learning, whether the learners be five, 15, 40, or 60 years of age; whether the learning is sponsored by a school, a church, a library, a labor union, or the managers of an industry.

The differences in strategies for educating children and those for educating adults are for the most part institutionally rather than theoretically based. Yet the institutional circumstances which condition adult education do augment both the difficulty and the importance of philosophizing about its aims and processes. The variety of institutional auspices under which adult education is conducted today makes it hazardous to *assume* in our thinking about such education the ways and patterns of any particular institution – school, college, union hall, factory, political campaign, forum, or church.

It is a temptation in thinking about the education of children and young people to *assume* the institutions and traditions of schooling in our culture, and to establish limits of feasibility and adequacy for educational ideas, policies, and practices by measuring these against the conventions of schooling. Philosophizing about the education of children and young people *should*, of course, not confine itself within the conventional assumptions of institutionalized schooling. But this is the easy way followed by some current "educational philosophizing," however empty and unilluminating the results frequently may be. This easy out is not open to those who would philosophize about the education of adults.

Practical grounds for collaboration among those who teach children and young people (and those who administer and supervise such teaching) can be found in the maintenance and ex-

tension of the institutions of school and college where such teaching and administering and supervising go on—institutions upon which teachers and administrators depend for a living. No such practical pressures toward general collaboration operates among adult teachers (and administrators), except, of course, among those in segments of the adult education field—among public school adult educators, or among college and university extension people, etc. General collaboration among workers in adult education will only be achieved as theoretical and philosophical assumptions which cut beneath and beyond particular institutionalized conventions can be found or constructed.

This paper identifies a few of the basic issues which confront all educators, whether they are working with children, adolescents, or adults. The issues chosen are among those which do currently divide educators of adults. And the argument will be pointed up periodically to the field of adult education.

some basic assumptions

All education works on the basis of three clusters of assumptions, however these assumptions have come to be held, however articulate those conducting education are about them, and whatever the grounds on which the assumptions are defended against attack. Different educators make differing assumptions in these three areas and, where these policies and practices are consistent with their assumptions, differ in their policies and practices as a consequence. The task of educational philosophy is to clarify these differing clusters of assumptions and to discover or construct the rational bases on which choices among them can be made.

The first cluster of assumptions has to do with the nature of man. All education assumes some sort of anthropology—what man is, what he should become; and what the limits to, and the mechanisms of, his changeability are. And these assumptions extend to man as individual, man collectively, and man generically, with varying relations posited among the three.

The second cluster of assumptions has to do with the nature of learning, the nature of knowledge, the ways knowledge is acquired, the ways in which knowledge claims are validated. And, since man learns not only knowledge but attitudes, values, motives, and skills as well, educators make assumptions about the relationships between the cognitive and non-cognitive aspects of man's learning, both man collectively and man individually.

The third cluster of assumptions has to do with the nature, source, and limits of pedagogical authority. The educational situation, whatever its specific auspices, incorporates the role of one or more who aim to influence—to guide, direct, or lead—the learning experiences of others. But educators differ as to the authority vested in that role, the grounds on which such authority is based, the limits to this authority, and the canon of propriety governing its exercise.

THE NATURE OF MAN

One method of definition is to set off that which is to be defined against that which it is not—the method of

contrast. Another is to include that which is defined in some larger class of objects to which superficially it is unlike—the method of subsumption. It is not at all surprising that, consistently through the history of Western thought human nature has been defined by contrast or by subsumption, in relation to non-human nature. Man, as he lives his life, finds himself in the presence of non-human things, objects, and energies, as well as in the presence of other people.

His life depends upon such non-human factors. He eats plant and animals, and through eating them partakes of the energy of the sun. His life is threatened by forces of wind, flood, and heat, as well as by the depredations of animals and plants, large and small. He can not ignore this non-human world on which he depends and by which he is threatened. How then is he related to it?

man as continuous with nature

From the earliest days of Greek thought to the present, there have been thinkers who have emphasized the continuity of human nature with non-human nature. Man is an animal. More basically, like other animals, man is a peculiar organization of the energies that make up the earth, the sun, and the stars. The way to understand man without confusion and self-deceit is by the same methods we use in understanding other manifestations of nature. Human science is at bottom natural science. Man's self-knowledge and self-control will develop as he learns to apply the same methods of objective study and thoughtful invention to human affairs as he has learned in some measure to apply to the study and control of non-human affairs.

The progress of biology and of medicine, as an example, from the days of Hippocrates on, has largely proceeded upon this assumption. Basic knowledges of chemistry, of mechanics, of animal biology, as these have been worked out, have resulted in increased knowledge of human functioning. As this knowledge has been applied to problems of human dysfunctioning, men have extended their control over human health and disease. Recent discoveries in psychosomatic medicine are sometimes hailed by those who emphasize the discontinuities between man and non-human nature as marking the limits of a "naturalistic" approach to the study of human functioning.

This is hardly a necessary conclusion. Rather, these discoveries may be read as underlining the continuity of psychic phenomena with non-psychic or somatic conditions. Moods, outlooks, orientations are affected by somatic conditions and vice versa. And the hope is not infrequently expressed by psychiatrists that some day our present fumbling methods of dealing directly with psychic phenomena therapeutically may some day yield to more apt and confident control of these functionings by manipulation of body chemistry and physics.

man as discontinuous with nature

If the continuity of man with non-human nature has been asserted and assumed by some men throughout the history of Western thought (and Eastern thought too), the discontin-

uity of man with nature has been frequently and tellingly urged by others. Man has been defined by those features of his life and functioning which set him apart from sticks and stones, plants and animals. Man is basically defined, so this view would assume, by that which distinguishes him from the rest of nature—whether in terms of reason, mind, ideas, or spirit.

"Man alone of all the animals plays ape to his dreams." Moreover, this enactment of his dreams is no vainglorious enterprise—it leaves its imprint not alone upon human affairs but upon the "natural" environment as well. Men tame and shape the forces of nature to their purposes. Man builds culture as no other animal does or can do. And his "real" nature, on this view, is to be found most clearly in the objectification of his aspirations which he has achieved through the arts, through literature, through religious expression and theological formulation. The natural sciences through which he learns about the regularities in non-human nature are actually one manifestation of the human spirit, a monument of the *human* nature which lies back of the scientific enterprise and which these sciences in themselves can never encompass or comprehend.

Man's best way to self-understanding and self-control, on this view, is through the study and understanding of these living monuments of the human spirit, through the humanities and all that they reveal about man's distinctive spiritual powers as well as his limitations. To force man into the constricted image of a part of "nature" is, on this view, to dehumanize him, to sell his precious heritage of humanity for a tidy mess of science and technology, to surrender the realm of freedom and join wilfully the realm of natural determination.

a little of both

There have always been other thinkers who at one and the same time assert that human nature is both continuous with and discontinuous with the non-human aspects of nature. They have sought to avoid both the fallacies of interpreting human functioning by reducing it to physical, chemical, or biological functioning only, or of interpreting men by transcending completely the natural conditions of his origin and environment. There must be sciences of man as well as sciences of energy, of matter, and of biology. And these categories of the sciences of man will be different from the others in part because they are devised to discover and explain distinctively different functions and processes.

Man is an organization of energy, albeit a distinctive one, with power of symbolization and of symbolic formulation and reconstruction not to be found, at least to the same degree, in other animal species. And, using these powers, man has constructed cultures and artifacts, sciences and arts, which are parts of human nature, though man is still an animal and subject to the "laws" of life as other animals are, though man is still part of the energy system of nature and subject to the "laws" of energetics as other things are.

In one sense, man, as he seeks rational understandings and control

of himself, needs no general ways of understanding different from those he uses in studying and controlling other aspects of nature. But the efforts will be more difficult, both because the human subject matter is more varied and complex and because the attainment of objectivity toward that which is "within us" as well as "outside us" is more difficult to achieve.

In some ways, the educational derivations from this third position, which I accept, are more complicated to work out than for the positions of the "naturalists" who assert continuity while denying "real" discontinuity, or of the "humanists" who assert discontinuity while denying "real" continuity of man with nature. For one holding the third position must affirm a place both for "natural sciences" and its methods and for the "humanities" and their methods in the equipment of man for increased self-understanding and self-control. He cannot give, *a priori*, a favored place to either in the content or methodology of his educational curriculum.

He must assert that the determination of the pre-eminence of either must be inquired into, in relation to particular educational purposes, particular educational situations, and particular educational problems. Yet he must assert at the same time at least the possibility of a general method for making such determination—a method which is neither the specific method of "naturalist" nor that of "humanist" and yet a method which does justice to the partially adequate claims of both. It is discipline in such a general method which equips the educator of adults to do justice both to the continuities and discontinuities of man with non-human nature. It is this discipline which must somehow be acquired by all adults, not alone by adult leaders, if they are to assume increasing responsibility for judging their own continuing educational requirements and ways of meeting these effectively.

To make this a bit more concrete in educational terms, there are times and occasions in the development of a man, so those holding the third position would have to admit, where a study of the latest scientific work on brain physiology and on electronic calculators may well contribute more to his self-understanding and self-control than a study of the tragedies of Aeschylus and Sophocles would do.

There are other times and occasions when the purposes of liberal education may better be served by reading Greek tragedies. Likewise, understanding the way a cyberneticist's mind works or the way a tragedian's mind works may both be educationally useful and important. The problem is to find a dependable method for making the educational judgments of priority and importance as they need to be made. Mastery of this method is necessary for educational wisdom, whether on the part of a teacher of adults or on the part of an adult pursuing his own self-education.

individual man and social man

Man as representative of a species is both a part of non-human nature and yet somehow and in some measure transcends it. Similarily, individual

man is both a part of society and yet, in his individuality, somehow and in some measure transcends it. And, just as in the case of man and nature, thinkers differentially emphasize the continuity and discontinuity of "individual man" with "society."

On the side of continuity, thinkers have emphasized the necessity of socialization for man to develop self and personality. Without association and communication with other men who carry the forms and patterns of culture and society within their persons and in their human relationships, a child would remain an animal little different from other sub-human primates. It is through association that children develop the differentiating characteristics that mark them as human, however these may be defined, in terms of symbolization, mind, conscience, culture, etc.

The contributions which even the greatest individual innovators make to their social culture are infinitesimal compared with the contributions they have received from that culture. Newton reared among Australian bushmen might have made improvments in the boomerang. He would not, because he could not, have developed the theory of universal gravitation. For this was possible only through the reshaping of physical meanings and the shaping of mathematical tools already implicit within the West-European culture of his time and place.

Individuality that is stable and rational is always a variation upon some socially carried type. "Individuality" that departs far from this type is idiocy or lunacy. Even creative rebels confirm social repatternings already implicit within the society which they influence. For a man to understand himself and others, he must understand the society and culture which has shaped him. Self-management and self-control are meaningless apart from a society and culture which incorporates alternatives and which supports some measure of self-determination. Education which is reality-oriented strives to perpetuate a social type or, in a pluralistic society, social types. Individuality emerges out of basic discipline in a socially sanctioned way of seeing, behaving, thinking, and evaluating. It properly follows rather than precedes social standardization.

man as discontinuous with society

The counter-claims for discontinuity between individual and society can be urged with equal force. It is out of individual orientations, out of fresh and unique ways of seeing and thinking, that cultures have arisen, that novel meanings have emerged. Had creative individuals not rethought and reconceived traditional meanings, the social heritage which the "social realist" prizes would never have developed. Had prophetic individuals not dared to question traditional valuations, conscience and taste would have atrophied or, indeed, would never have developed.

Creative and prophetic individuals have typically had to achieve individuality against the weight of social pressures toward conformity. The great ages in the history of human culture have been ages of great individuals who left their individualized imprint upon the sciences, the arts, the prophetic religions, the morals of

their time and place. Moreover, as persons freed from the weight of conventional ways of explaining, seeing, hearing, behaving, these creative individuals touched upon universally valid ideas and ideals which have served over the years to measure current social conventions, mores, and lore. From individuality to universality. From sociality to mediocrity and standardization.

The task of education, on this view, is to help persons make contact with the great individuals of the past in order to free their individualities to go beyond their own society and culture, to hold it up to judgment in the light of universal principles, to remake society in the image of individually apprehended, yet universal principles and truths.

again—some of each

A more inclusive view affirms at once the basic continuity and the basic discontinuity between individual man and society. "Society" is never all of one piece. The "same society" offers both hemlock and plaudits to its individual innovators. Significant individual innovators of the past have had the support of their schools and their followings if not of the "whole society," have built upon traditions of dissent within their societies, have helped to focus officially unacceptable alternatives already implicit within their culture. Their materials, their methods, their problems, and their opportunities were furnished them by the society and culture of which they were a part. Yet they did use the margin of individuality within their socially nurtured personalities to reshape their materials, to refine their methods, to clarify their problems, and to realize their opportunities in uniquely individual ways.

On this view, the proper opposition is not between group and individual. It is rather between groups which use their power over individual members to require dead-level conformity of thought, feeling, and conduct—between those groups and groups which use their power over individuals to elicit, to require, to reward unique individual contributions and insights. The proper contrast, on the other side, is between individual members who use their groups to reinforce their present outlooks, standards, and practices against any and all change, and individual members who use their groups to test, refine, and elaborate their individual overtures toward novel and unique ways of seeing, feeling, and believing.

To seek to deprive adult educators, in the name of individuality, of the power of groups and associations in their task of influencing individuals toward self-development, is to take out of their hands a major tool for helping persons achieve individuality. That the tool may also be used to thwart individuality is no argument against using it. The argument is rather to pay more attention to the values with respect to the individuality of those who use the tool, individually as teachers and collectively as a profession.

On the other hand, to argue from the inherent sociality of man and personality, to the necessity of standardizing educational influences and products, is again to neglect the complexity and variety of "society."

In our culture today there are many points where society is in conflict about what is true and what is valuable. It is not the standardization of individual minds, but the freeing of individual minds to play upon alternatives toward new common ground, that is a counsel of social health as well as of individual health.

The determination of where, in the fabric of contemporary culture and society, conformity is a counsel of virtue, and where the encouragement and fostering of individual variation is desirable, again calls for complex educational judgments. And these judgments can not be made without methods for diagnosing society and culture in their state and trend, for assaying the strength and validity of commonly professed values, for assessing the maturity and potentialities of those being educated. The definition and propagation of such methods of judgment is the end as well as the beginning of educational wisdom.

man as doer or thinker

Human beings perform many functions. But what is their distinctively *human function*? From the days of 5th century Greece in Western Civilization the over-all goal of general or liberal education has been seen as the cultivation of excellence in performing man's distinctively human functions. Even where educators accept this over-all goal, they may differ deeply among themselves as they emphasize one or another function as the essentially *human* function.

One major division here is between man's "inner" and "outer" functions. And among his "inner" functions preeminently educators have emphasized "thinking." Among his "outer" functions, other educators have emphasized "doing." Divisions occur among educators as they emphasize excellence in "thinking" or excellence in "doing" as the central goal of educational activity.

Nor can this distinction be brushed aside as meaningless by saying that "thinking" and "doing" are both parts of conduct and that excellence in one necessarily means excellence in the other. For this is obviously not true. Some men can think well about any number of matters, though they are not particularly skilled in carrying out the dictates of their thought in action. Other men are excellent in doing things, though they can not give the reason why they do as they do. And they may be inept at readapting their skills as conditions change and new skills are demanded. There are skills for manipulating and constructing symbol systems. And there are skills for grappling with external conditions. And the two are not the same nor do they "naturally" develop at an even rate in all people.

Our intellectualist traditions of schooling have tended to echo and re-echo the wisdom of the Gospel according to St. John: "In the beginning was the word." And pragmatic traditions of schooling have endorsed Nietzsche's transvaluation of this wisdom: "In the beginning was the act."

Educators who stress activity as the center of learning effort tend to see difficulties in overt action as the occasion for learning something new, and success in action as the test and confirmation of the learning which has

occurred. Thinking and talking not geared to the improvement of action are considered ineffectual at best and immorally irresponsible at worst.

On the other hand, intellectualists among educators tend to decry practical activity as not productive of desirable learning effect. Learners are so busy *doing* that they fail to understand ideas or the relationships among ideas. Systematic bodies of thought are raided by the activitists—they are seldom understood or evaluated.

Nor is the issue here of concern to the individual alone. Educational emphasis on one or the other tends to deepen the gulf and widen the communication breach between men of thought and men of action in our society, between the world of ideas and the world of practice, between the academy and the market place. Action tends to be less informed and thoughtful than it need be. Thought tends to be less responsible to the demands and conditions of action than it need be.

How can one conceive the distinctive human function in such a way as to slight neither the requirements of thought nor those of action within a sane life, individual or collective? It is in process of *choice* that men, individually or collectively, bridge between thought and action. It is in choosing and deciding that the requirements of sensitive and valid thought must come to terms with the requirements of committed and effective action. Were one to take "choosing" as the distinctive human function, and excellence in choice as the overall goal of general educational effort, perhaps the claims of thinking and of action could both be taken into just account within the planning and execution of educational programs. And, in addition, the claims of valuation, as well as cognition and effective action, would need to be honored in educational emphasis. For the gulf between principles of value, on the one hand, and disinterested thought and skilled and committed action, on the other, is as wide as the gulf between thought and action in our society and, in turn, in our personal lives.

Perhaps, if we were to take "rational choice" as the distinctively human function, and excellence in such choice as the major goal to be achieved through our general educational efforts, education so oriented might tend to bring communication and mutual respect back between the parts of our divided persons and our divided society. Somehow the claims of action, the claims of knowledge, and the claims of competing values and systems of value must be brought together and seen together and weighed together, individually and collectively, if rationality is to permeate our way of life. And a discipline of rational choice must become a common possession, if specialists in knowledge, in practice, and in valuation are to work together for commonly projected ends. Perhaps in a discipline of rational choice is to be found the method of judgment which our views of man and nature and of individual man and society have thrust upon us as a requirement in making the determinations, at once cognitive, practical, and evaluative, which educational wisdom requires us to make.

THE NATURE OF LEARNING

As one examines familiar and popular usages of the word "learning," he finds variety rather than unity. And as he tries to make this variety manageable through classification, three principal meanings emerge.

a. "Learning" may be thought of as acquisition and mastery by a person of what is already known on some subject. A person has "learned" a field when he has studied all the literature of that field, when he has heard the subject matter expounded by one or several who already know the field. And, frequently implicit in this view is the notion that the "learned" person has acquired not only the details of his field but also its organizing principles which order the details. This means that he has acquired the mental equipment to expound the field to others.

b. "Learning" may also be thought of as the extension and clarification of the meanings of one's own individual experience. We sometimes contrast "experiential learning" with "book learning." We say that the most basic "learnings" can only be acquired through suffering and enjoying the consequences of one's own activity. The debt of the individual to vicarious experience, communicated symbolically out of the experiences of others, may be acknowledged on this view; but meanings so acquired have the status of *candidacy* for "learning" and "knowledge" until they have been somehow processed in active, personal experience, used as well as appreciated, accepted as well as entertained.

c. A third view of "learning" is less commonly recognized. But it is making its way popularly as appreciation of the spirit and method of "research" and "development" activities in our society becomes more widespread. In the process of "learning," one tests ideas and generalizations relevant to some delimitable problem, tests them in some more or less objectified and controlled experiences designed for the purpose—an experience which can be duplicated by others, even as its results can be communicated to others with conditions and qualifications openly expressed. The ideas one tests in "learning" may be drawn from one's direct experience and reflections, or from the articulated and systematized experiences and reflections of others—usually both are involved. The accumulated meanings of a field of study are put to use and test as resources for the clarification of a present problem by learners, and in the hope of new funded knowledge and learning as a result.

the method of authority

As one examines more sophisticated theories of "knowledge" and "learning," the same classification of usages appears, though expressed in more refined ways and more technical jargon. The first may imply the method of authority as a way to valid "learning." Or, as the underlying viewpoint becomes more critical of itself, the method of authority may yield to a method of rational deduction from the first, or at least from fundamental principles. Somehow the principles are already known or are "there" to be known. Particular "learnings" are deduced from first principles as these

are acquired and grasped through studying or hearing the experts of a field or, in new fields perhaps, from one's own search for organizing principles. A rationalist theory of knowledge is implicit in this view of "learning." This view calls for either a "method of authority" or a "method of rational demonstration" as modes of learning and, *pari passu*, as modes of teaching.

the method of induction

The second conception of "learning" is based on a "method of induction." As one accumulates particular pieces of experience or information, "learning" comes through putting these together, perhaps additively, certainly summarily. This implies an empiricist theory of knowledge. If one who holds this view is pressed as to how a "learner" knows when his summary construction of his experiences is valid or correct, some notion of intuition is invoked. This meaning of the accumulated experience is somehow directly given; it is somehow self-evidently valid. (It is interesting to note that the rationalist in validating his first principles is usually forced, like the empiricist, toward some theory of self-evidence or intuition, unless he accepts the authority of super-human revelation as ground for validation). This view of "learning" in educational settings calls for a method of active data-collection on the part of learners, with help by the teacher in encouraging activity, observation, and cautious generalization.

Of course, strictly, if each "learner" must learn by himself a teacher can not direct "learning" or set up "common" learning experiences. The teacher may stimulate students to seek meaning from their own experiences. Perhaps fortunately, few teachers who profess a strictly empiricist theory of "learning" accept fully its radically subjectivist and relativist implications.

the method of experimentation

The third conception of "learning" assumes a "method of experimentation" as the dependable method of "learning" and, by implication, an experimentalist theory of knowledge. The accumulated record of man's experience, reflection, and expression is to be used as a resource in formulating ideas and construct relevant to some problem or situation. But these resources are never self-validating. Validation comes, and then only qualifiedly and conditionally, through some sort of trial in a constructed testing experience—a trial which is made available to further public check and criticisms.

The experimentalist uses the methods of the rationalist in elaborating his theories and hypotheses, and uses the methods of the empiricist in seeking some test in observation and experience of predictions derived from these generalizations. "Intuition" may for him name the psychological fact of the coming of an insight or generalization. But, in no logical sense does it validate the insight. Validation lies rather in some process of public checking. "Learning" in educational settings, on this view, is a series of experiments with respect to problems encountered and constructed. The teacher is director of the experiments,

leading students to a proper use of available "literature," checking the validity of the reasoning and reflection used, helping to design experimental learning activities and to interpret the results responsibly. The experimenter may be an individual or a group.

One question which confronts us at this point is whether there need be a unity of method in "learning" and, more particularly in the directed "learning" occurring in educational settings. Some would say, "Let there be a multiplicity of methods, depending on the state of the subject matter to be taught, the maturity and sophistication of the learners, the temperament and training of the teacher or leader."

All of these, and other, factors do condition the tactics and techniques of teaching and learning. But they hardly settle the question of unity or multiplicity of method as an educational ideal or aim. How do the differing subject matters get chosen? By one method or by several? If by several, how validate the choices? And when can we say that learners have acquired *knowledge* of a subject studied if several basic methodologies of learning are accepted as equally valid? And what discipline of dealing with problematic situations do we encourage students to develop as they become more mature and self-directive in their continuing learning?

An acceptable answer to all of these questions seems to me to call for unity of general methodology with a variety of special methods developed consistently in relation to specific subject matters studied and to the specific problems explored. A *common* way of seeking and validating knowledge is certainly not easily available in our age of social fragmentation and specialization. But the difficulty is no argument against seeking such a method if it is required. Can community be found in methods and standards of coming to know—community which permits and sustains collaboration across the lines of various specialization, which encourages people to go beyond their heritages of meanings as problems arise and conditions require it, which sustains people in going beyond their own experience into the experiences of others, living and dead, as they seek light on confusing issues and questions, and which yet insists on the possibility and importance of some eventual validation of meanings developed and tested in common and individual experience? If so, then the third approach to learning commends itself as the ideal. For it conserves the principal values of the other two, while avoiding the constructing orientation of learning toward an authoritative past which plagues the first, and the constricting orientation of learning to the individual here and now and the distrust of ideas which frequently follow from the second.

A very important point which I will not develop here concerns the ways in which an experimental method of learning needs to be adapted to guide the acquisition of non-cognitive orientations to life and experience, as well as the required knowledge which balanced education includes. It seems to me extremely important, as I have already indicated, to "humanize" the method of judgment which is the heart of liberal education to include

the adjudication of all the factors which influence choice, not limiting it to matters of knowledge alone. It is this broadened method, rather than a narrowly scientific method, which defines the basic discipline to be acquired in general education, whether by young people or by adults. But I believe that such a broadened method still must be an experimental method, rather than a method of authority, of intuition, of deduction, or of induction. Rationality, for our time at least, must be defined in experimental terms.

THE NATURE OF PEDAGOGICAL AUTHORITY

One way into the problem of the pedagogical authority of the adult educator is to raise questions concerning the functions which he properly performs within the educational situation, and in relationship to adult learners individually and collectively. It might seem simpler to inquire concerning the role of the "teacher" rather than the "helper." But the word, "teacher," comes into the discussion loaded with special connotations from various systems of thought concerning education. To use the word would perhaps impede detached assessment of the variety of functions which "leadership" in the educational situation properly entails. The less loaded term, "helper," may better facilitate the analysis.

the role of the "helper"

(a) First, we may note the function of the helper in furnishing a model of "learner" to those whose learning he leads. Identification and counter-identification on the part of learners toward the authority figures are never absent from educational situations. The helper is thus an exemplar whether he wishes to be or not. But what should he exemplify? Since the "inspirational" effects of example are less subject to rational control by learners than are some other influences in the learning situation, this is a crucially important question for the helper to answer. Does he basically exemplify expertness in some field of knowledge? Does he exemplify commitment to the discipline and methods of some special field of knowledge? These certainly are important exemplifications to be "imitated" by learners.

But they are *basic* virtues only in learning situations where the aim of learning is specialist training, where the goal is to induce learners to enlist as proto-experts and potential investigators in some special field of knowledge. But where the aim of the instruction is "general" or "liberal," our previous arguments have suggested another content of exemplification.

This is commitment to wisdom in choosing, humility before the responsible and difficult task of relating some special knowledge to the larger human situation as the knowledge modifies and clarifies our perceptions of that situation, as it bears upon some range of individual and collective decision. The helper exemplifies the evaluative approach to knowledge. He is the perpetual wrestler with the question; "What knowledge is of most worth?"

This does not mean passing moralizing *obiter dicta* concerning the value implications of this or that particular knowledge. It is rather the function of

attempting patiently and humbly to see knowledge taught or learned, methods broached or used, in relation to ideas of the good and the beautiful, as well as the "true." Socrates may be taken as a concrete historic exemplar of wisdom in the sense intended here.

(b) Within the process of guiding learning, the helper must at times serve the function of expert resource, as one who knows more about that which is being studied than the learners do. This brings us close to the familiar role of "teacher" in the first of the three conceptions of "learning" analyzed in the preceding section. Yet the question confronts us here: what are the range and limits of the helper's necessary expertness? In an age of super-specialization, it is clearly impossible that a helper of adults be expert in many fields of knowledge. In specialist education such expertness may well be a valid demand, as suggested in the discussion of the exemplar role above. But for the helper in general or for liberal education this may be both an impractical and an unnecessary demand, so far as the helper's preparation for any given teaching situation is concerned. Perhaps the better conception of the "expert" function of the helper is for him to be alive to the need for using the best expertness available, to stimulate learners to seek valid expert knowledge and advice as needed, to require that discussions and investigations designed for adult learning become aware of the limitations in the expertise of the learners, and motivated to seek required expertness as gaps in immediately available knowledge become apparent. This function calls for broad knowledge, of course, but it is one thing to detect gaps in knowledge and another to be able to fill all these gaps out of mind.

(c) The helper of adults must recognize the fact of emotional and attitudinal blocks to learning both in himself and in those whose learning he seeks to influence and to help. He should be able to perceive these blocks as they stem from personalities, interpersonal relations, and from the learning group *qua* group. A helper of adults, aware of such blocks, must seek to accomplish, within limits of skill, time, and occasion, the removal of these blocks to learning. This means that there is a "therapist" dimension to the adult educator's role. But again we must ask: for what range of personal clarifications does he assume responsibility?

Part of the answer to the question is in terms of practical limits—the skill of the helper, the degree and kind of difficulty, the length and character of the educational contact, etc. But part of the answer may be given theoretically. The helper assumes responsibility for the reduction of those blocks to learning which is necessary if the learning he and his students have undertaken is to be accomplished. And he may enlist in the enterprise not only his own therapeutic resources, but those of the learning group as well as special outside resources. Part of our contemporary task of reconstructing the role and authority of the adult educator is to break down the arbitrary barriers which now tend to divide our thinking and practice regarding education and therapy.

(d) In our discussion of the "exemplar," "expert," and "therapist" dimensions of the helper role, we have

assumed, and in some degree argued, that the central function of the helper is to establish and promote an adequate and appropriate methodology of learning in the educational situations he directs. And this is the burden of the argument so far. This emphasizes that a function of the helper as "exemplar," "expert," and "therapist," is to help learners place their problems and learnings in their inclusive human and natural contexts, to help them learn to choose *where* to think and learn as well as how to do so. But this requires discipline in a methodology of choice and judgment. Again we must ask and answer the question: what methodology of learning?

In general terms, the answer has already been given—an experimental method, a method which seeks resources available in all of the relevant experiences of self and of others, living and dead, foe and friend, artistic and scientific, a method oriented to wise choosing with respect to the values of cognitive accuracy, practical feasibility, and the whole range of non-cognitive values at stake within a given area of choice; a method aiming toward the extension of shared and criticized knowledge and value as the basis for continuing choice, action, and learning. It is within this focal role that the ancillary roles of the helper – "exemplar," "expert," and "therapist"—find definition and meaning.

A question often raised of late is whether the role of helper of adult learning is more adequately defined in terms of the relationship of helper to an individual learner or of helper to a learning group. There is no simple answer to this question. But one important consideration leads to emphasis on the helper-group relationship. Individuals tend to change their ideas, attitudes, and values with difficulty except as the change is sanctioned by some reference group important to the individuals concerned. To create an environment in which individuals are psychologically free to change their minds requires attention to the social environment of the learners as well as to their personal strengths and difficulties in learning. Only as helpers of adults become adept in creating a group environment which is both challenging and supportive to individuals in their efforts to change their minds and their conduct, will their teaching influence become effective. This does not mean that helpers of adult groups are unconcerned with individual growth. It rather means that they are concerned enough with it to seek to create and develop one of its necessary conditions.

THE SOURCE OF PEDAGOGICAL AUTHORITY

Any thoroughgoing probing of current conflicts in adult education theory must assess alternative contemporary answers to the question of the *source* of the adult educator's authority.

(a) The authority may be seen as grounded in rational being, outside of and independent of history and time. This kind of answer may be expressed in "theological" terms: God, Supreme Being, etc. Or it may be expressed in "philosophic" terms: timeless first principles, the Absolute, etc. The problem here is in the variety of

answers given as to the nature of the timeless and unchanging source of authority. Appeal to differing ultimates frequently accentuates conflicts and cuts off communication among those in conflict rather than serving to widen the basis of common valid commitments and understanding.

(b) The source of pedagogical authority may be seen in *the tradition*, often hyperbolized as the Great Tradition. All teachers work out of some tradition, it is true. But when the ultimate appeal is to *a* tradition in the presence of conflicting traditions, this source of authority tends also to become a bit shaky and, if persisted in, divisive as well.

(c) The dominant ideology of the culture in which the adult educator works may be offered as the source of his authority. Thus, the American adult educator finds his basic authority in "democracy," the Soviet educator in "communism," etc. Unless there is some appeal beyond the dominant ideology of one group in the presence of competing ideologies, this grounding of educational authority runs into difficulties similar to those noted in (a) and (b) above. It may also lead to a confusion between "power relations" and "value system" in the grounding of our choices and beliefs about educational aims and methods.

(d) The "realities" and "requirements" of the confronting situation may be appealed to as the source of the educator's authority. He does what the confronting situation requires him to do. This approach offers some empirical appeal beyond competing ideologies, traditions, and "ultimate" systems of ontology and value. But when the confronting situation is looked upon as definable independently of these factors, this approach can lead either to a wayward and anti-intellectual opportunism on the one hand, or to the lugging in of unacknowledged and unexamined partisan assumptions by the adult educator on the other.

(e) The source of the educator's authority may be seen to lie in the widening of a community of shared and evaluated values and experiences, in the extension of discipline in a methodology for resolving ideological conflicts, for choosing among competing traditions, and for assessing the requirements of confronting situations. This last placement of the source of educational authority seems to fall best into line with the overall argument of this paper.

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toward a philosophy of adult education

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The need to find meaning, purpose, and direction for the multiplicity of adult education activities presents the greatest problem in adult education today. Any approach to this problem must begin with basic assumptions about the nature of man and the conditions of society in which he has membership.

Man, and consequently society, are viewed in this paper as dynamic rather than static in nature. Man and society exist in a process of change. Dynamic forces from inside and outside the individual continuously result in temporary balances in individual and societal functioning and in equally continuous disruption of such balances. Man needs to understand and, as far as possible, to control these dynamic forces in his individual and social world in a process of orderly balancing and rebalancing. Otherwise, like a leaf in the wind, he will merely be the victim of these forces. Therefore, the problems of change, the processes of changing and resisting change, are vital to man.

Man faces rather continuously problems and predicaments about which he must make decisions and reach solutions. Man has the capability of growth and development in a wide variety of areas. He has the potential ability to manage and direct many of the internal and external forces impinging upon him so that he and his society grow strong and healthy.

These assumptions about the nature of man point up certain goals and conditions for adult education. Adult education should have the goal of freeing the individual to reach toward his potentials of growth and toward the effective use of his resources. Adult education should help the individual to understand and control the dynamic forces affecting his living and to reach appropriate decisions and solutions to his problems and predicaments.

Adult education must therefore be concerned with three basic areas: first, with the internal dynamic balance of the individual; second, with his behavior in external situations; and third, with his ability to take membership in his societal units.

internal balance

Each individual needs to develop and maintain an integration, and thus an expression and a discipline, of his many needs, desires, and motives so that he can focus his energies toward specific goals and not diffuse them indiscriminately or spend them in internal conflict. He should not use up his life on a treadmill of internal disturbances, however mild. He needs to reach as much balance and wholeness as possible so that he understands himself and is at ease with his feelings. He needs to enjoy and use his cultural heritage without making it an escape

from present living. Each person needs to express himself freely and to perceive social and physical facts and the motives and actions of others in a realistic and undistorted way. He needs to develop sufficient security and flexibility in himself that he can grow and change, can meet without rigidity and rejection a variety of demands upon him, and can face others without undue hostility or fear. He needs to become a whole man, not one dominated by his parts.

behavior in external situations

Similarly, everyone needs to develop ever greater competence in understanding others, in communicating, relating, and cooperating with them, in the skills necessary for social problem-solving and constructive work.

Each individual needs to know the requirements of his external physical and social world. He needs more accurate awareness of the extent to which his behavior meets such realistic requirements, and more knowledge about the extent of his influence on external forces. Each person needs to become a competent social person able to carry his weight in the world.

group membership

Each individual faces difficult problems of permitting himself full membership in the social and work groups to which he is attracted or in which he is placed by circumstances. Most people have such anxieties about allowing themselves to interact with others that they weaken the group by partial contributions and periodic withdrawals. Only as man is freed to accept, with security and a lack of internal conflict, full membership in the groups which attract him, will greater development take place in our social organizations and thus, to complete the circle, in the individual.

Adequate membership in groups has always been one of the major problems facing individuals. Inability to work effectively with others usually marks difficulties in the internal balance of the individual known as personality. A man who is able to accept membership in groups is able to affect the groups rather than being dominated by them. The individual will likely maintain and develop his individual integrity, in a shape that is effective rather than socially destructive, through his ability to interact freely and securely with others as a group member.

Surprisingly, the concept of the rugged individualist is both partially a phantasy and, at the same time, the poorest possible way to develop the integrity of the individual. In our increasingly interdependent world no one can stand completely alone. At the same time growth and satisfaction for the individual and his society come best through cooperative action. Groups with greater maturity tend to encourage individual differences and individual integrity more than do less mature and less effective groups. In less adequate groups internal tensions and autocratic controls force inhibitory anxiety and apathetic conformity.

Thus the problem of education is to help individuals develop an internal integration coupled with improved ability to interact freely and com-

petently with others in social situations. The basic goal of adult education is to develop free men with the ability to operate interdependently in society. To be free, man must be a social being, because from his social world comes much of the stimuli for growth. Individual personality emerges from interaction with people. Man is able to influence his social and physical world to provide better stimuli for his own growth only as he resolves any destructive conflicts within his internal dynamic forces.

Here in the continuous interaction of the individual and his society, lies the whole field of education. Man grows strong and healthy in his internal being as he performs adequately with others in building and maintaining his social world. Individual mental health and social growth coupled with societal health and growth are two sides of the same coin.

Given these basic purposes of helping the individual achieve wholesome integration and growth in his internal being and adequate behavior in relation to his social world, adult education is most effective when it beneficially affects the way the individual behaves in relation to himself, to others, and to the many groups and social systems in which he has some kind of membership.

toward growth and change

Said in another way, education should influence beneficially what the individual is and does. Education that results merely in cognition or in compartmentalization, or serves as an escape from growth, or distorts understanding and perception, or ignores factors of feeling and doing, has hardly been effective, no matter what its source or purpose.

Essentially, adult education is concerned with individuals and societies doing well. Doing well is based upon being well, in the sense that understandings, thoughts, feelings, and actions fit well together. Man is a doer as well as a thinker and one who feels. Man chooses and decides and solves problems relating to himself, his groups, and his social organizations.

These concepts are usually easily accepted in the field of education. But they are almost as easily ignored in the classroom. Education often becomes so preoccupied with verbal learning and retention that it has too little concern with encouraging changes in being and behaving.

Learning about art, for example, is relatively meaningless unless such learning helps to reduce internal conflicts which distort the way the person sees other people and events. It has only minor value unless it brings increased individual integration and personal effectiveness; or encourages the individual to seek out and choose more rather than fewer experiences with artistic expression; or encourages him to make decisions, when possible, to use artistic forms in the physical surroundings of his and other's lives. All these are important goals of learning about art.

Given these goals of growth and change, an approach to adult education should be concerned with problems of the sources of learning (content); with problems of organization of learning (method); with problems of conditions of learning; with prob-

lems of encouragement of the learner (involvement); and with problems of the role and relationship of the teacher.

sources of content

There are, of course, many sources of learning content. With goals of individual growth and change and consequent societal improvement, the acquisition of previously determined knowledge is not enough. Knowledge must also come from the individual's analysis or diagnosis of the situation in which change is desirable, and from his awareness of his own experiences, reactions, and motivations.

Within the individual's experience itself lies much of the source of learning, because it has personal meaning and reality to the individual. Previously determined knowledge illuminates and interprets present experience and points the way toward future experiences.

There is still a third necessary source of learning. This is the opportunity to experiment with new thoughts and new behavior. Only as the individual can integrate new insights and new behavior into his own personal pattern of thought and response, will it become part of him. Otherwise he merely regurgitates words and concepts having no functional meaning for him.

Thus, in varying degrees dependent upon the situation, the process of adult education includes securing previously acquired knowledge and hypotheses; analyzing present situations, needs, feelings, and effectiveness of behavior; and testing out new ways of thought or behavior in an atmosphere as secure and free from threat as possible. Education which ignores any of these usually ends up with academic sterility or without cognitive direction or system.

educational method

In examining the area of organization of learning (method), where change and growth of the individual in his being and behaving is the goal, an analysis of the process of changing and growing should produce a clearer educational method than to assume that each content or goal calls for a separate method dictated by that content. The requirements of growth in the individual rather than the elements of the subject should determine educational method. This places educational process in the individual, who, after all, is the target of change, rather than only in organization of information which may have little relation to the individual. To this basic process of encouraging change can be added specific techniques and methods particularly appropriate to the area of learning and to the type of content. These content-determined techniques, however, will always be secondary to the motivational forces and conditions of human change and growth.

areas of growth

Before exploring conditions conducive to growth and change, it may be of value to discuss briefly the problem of areas of needed growth. Obviously these may vary somewhat according to individual and societal interests and requirements and to the source of learning content. However, a brief examination of a few fields

may illuminate basic conditions for change.

This paper will draw its examples primarily from the field of human relations education and training, not because it employs a peculiar process of its own (which it does not), but because it illustrates more clearly than do most other fields the relationships between change in the internal dynamic forces of the individual and his external behavior. One more readily expects, somehow, that after learning in human relations the individual will be more sensitive to others, more effective in working with them, and more at ease with himself as a person. Expectations are for changed behavior and not merely for learning "facts" or "ideas" about human behavior.

The same concern for change in being and behaving should really be present in all areas of adult education. Unfortunately, it has usually been tacitly assumed that change automatically results from verbal learning. Let us take the case of teaching foreign affairs in an adult education program. Here the goals of internal and behavioral change would seem to be the following: greater interest and ability to read newspapers and magazines; greater interest in and more thoughtful use of the franchise; more ability to communicate with others and influence them toward increased awareness of the consequence to them of foreign affairs; more understanding of the motivation of others; more tolerance of foreign individuals and groups in the individual's neighborhood or work area; and therefore greater ability to be comfortable in a number of cultures; less provincialism and fewer tendencies to seek single causation to complex problems; more ability to understand oneself and relate oneself to the rest of the world. In essence, the goals of a learning experience in foreign affairs, as in human relations, is change and growth in the understandings, knowledges, perceptions, sensitivities, communicating effectiveness, and overt behavior of the individual.

Similarly, the field of parent education would be concerned with changes in individual insights and self-awareness; improvements in working effectively with husband or wife in producing a good home and climate for child growth; and improvements in interaction and communication with children. Specifically, a successful parent education program would help the individual parent gain more understanding of his motivations, feelings, social pressures, confusions over authority and responsibility, and guilt reactions; greater understanding of children's perceptions and problems; greater diagnostic sensitivity to human relations problems in the family; increased skill in collaboratively solving adult and child problems; greater understanding of the necessary physical and psychological characteristics of a good home atmosphere; and greater understanding of community, cultural, and social forces affecting the family. Here again a combination of understandings, self-awarenesses, skills of diagnosis, and skills of collaborative action will be sought as the goal of education.

In the same way, an adequate program of education and change in the area of human behavior would include as a minimum, growth in the following areas of knowing and doing:

1. Increased diagnostic sensitivity to the meanings and motivations of others and to the problems of interaction of people in interpersonal, group, and larger societal situations.

2. Increased awareness of one's own motivation, and increased realization of the effects of one's own behavior on others.

3. Understanding of the potentials for change in the individual and in his social organizations. Here the acquisition of what is known from past experience, research, and conceptualization can provide a cognitive map to give the individual sound direction for change.

4. Increased ability to make good judgments about how one should act, resulting from the dual "self-and-other" diagnosis.

5. Increased ability to communicate and interact with others.

6. Increased awareness of the problems of what constitutes ethical and responsible behavior in social situations, and of the personal conflicts arising from this awareness.

7. Increased awareness of how people learn and grow, so that the individual creates and maintains his own continuous growth and learning processes. Basically, the problem of adult education is not to create psychological closure at the end of a learning experience, but to train the individual in the process of continued learning and growth.

As in the areas of foreign affairs education and parent education, so in any area of learning in which it is hoped that the learning somehow affects the internal integration of the individual and his external behavior, there is need for awareness of the meaning and consequence of the learning for oneself; increased awareness of the results of the learning in others; greater ability to communicate with others; increased richness in self; and greater awareness of the process of continued learning. Here, it would seem, are areas of change contributed to in various ways and with various subsidiary purposes, by all areas of adult education. *Perhaps the touchstone of a liberalizing education is less the subject content and more the extent to which the educational program is successful in actually bringing about growth and change in individual and societal being and doing.*

conditions for growth and change

In realizing these learning goals, certain basic requirements or conditions for learning must be met. Following are six such basic conditions:

Exposure of thoughts and behavior and involvement of the individual in the process of growth and change

1. An opportunity needs to be present for the individual to expose his behavior to himself and others. Whether in behavior or expression of thoughts, the first stage in overcoming resistance to learning lies in the expression of thoughts or behavior. Only then can these thoughts and behavior be examined in a situation in which forces of personal defensiveness and resistance can be reduced. While people do not necessarily learn by doing, doing (and thus expressing one's patterns of thinking and feeling) is a basic ingredient of change. Only

as such doing is made public (looked at both by the individual and others), does the individual come to see clearly what his own behavior or thought-pattern is really like. Until he is required to see himself, there is frequently little motivation or direction for change.

"Mirror, Mirror on the wall, who's the fairest one of all?" We often prefer our phantasies or untrue mirrors, until we are required, by the exposure of our behavior, to look at reality.

All this may seem too obvious until we realize how few educational situations abide by it. While many educators honor the principle, they ignore the practice. In the area of human relations and leadership development, for example, the pattern frequently has been that of teaching facts and principles of social psychology, telling people what to do as group leaders, or analyzing what others do, with the unfounded hope that knowledge alone will lead to change. In the area of foreign affairs education, emphasis on knowledge of facts about foreign situations has often blocked out concern for change in the individual's use of such knowledge and for change in his biases and reactions to international affairs. Too frequently learning does not start with the exposure of behavior to the individual and the learning group. So long as the individual can examine others' reaction, or listen to information about what he ought to do or know, learning is usually both a painless and relatively meaningless activity.

Facing up to looking at one's own behavior in relation to what one would like to do, produces high individual involvement. This may lead either to defensiveness, efforts to block off further examination of behavior and thought, or to sincere efforts to learn, dependent upon the conditions under which exposure took place.

Feedback

2. Exposure of behavior, or of patterns of thought or feeling, needs to be followed by some system of feedback in which the individual secures data enabling him to judge the discrepancy between what he tried to do and what he achieved. In some teaching situations correction of the adequacy of ideas may come from the teacher. In other situations it comes more effectively from the group in the form of reactions to his behavior. With feedback information the individual (or group) can more accurately diagnose the need for change, assess the feedback reactions and make judgments about their meaning for his behavior, and experiment with different behavior.

Just as feedback has become the basis of automation, so does it provide a systematic process for learning and change. However, it has greater values in the area of human behavior and learning. In technology, feedback thus far, by supplying data about operation, serves only as a corrective of the way the machine functions. In human behavior feedback not only helps to steer, but helps to produce learning and change.

Emotional climate

3. Because learning means change, and change means moving into unknown or uncomfortable areas of thought or behavior, resistance to learning and change can be great. The closer that the learning impinges on

the central core of the individual and his perception of how others see him, the greater the resistance. Certainly in the area of human relations education, where sensitivity to self is great, resistance is high. Resistance usually takes the form of defensiveness. Only when the emotional climate of the learning group is deliberately designed and constructed to reduce defensiveness, is learning likely to occur in any magnitude.

Mere exposure of behavior can lead to increased resistance to learning. The individual rationalizes present behavior, increases defensiveness and anxiety, closes pathways to communication, decreases receptivity to feedback. Emotional reaction from exposed behavior in an inadequate emotional climate can build greater resistance to learning than was present before.

Said in another way, when the individual is threatened by fear of ridicule, loss of respect, punishment, or fear or failure, he will strongly resist any information that suggests he is not already satisfactory.

Similarly, when feedback is inadequate, inappropriate, or overdone, even when the emotional climate has produced receptivity to acceptance of feedback, little learning will take place. Feedback must be geared to the receptivity of the individual. If it is more than he can assimilate, he may reject the total feedback. If it is less than he can accept, it seems too innocuous. Again, if no help is given to the individual in ways of using the feedback for diagnostic purposes, it will remain unused data.

The careful integration of exposure of behavior; establishment of a climate of receptivity, selection of appropriate information to feed back, and assistance in diagnosing need for change and assessing the feedback data, is what brings about effective learning and growth. With any conditions lacking, learning and change are distorted, lessened, or blocked.

This is true in any field of adult education in which the purpose is to make a difference in the being and doing of the individual.

Again, emotional support is necessary to enable the individual to endure the awkward stage of developing and trying out new forms of behavior and new thought patterns. Educators, in varying degrees, have given attention to the emotional climate of a learning situation. Too frequently the teacher tries to provide such support himself, rather than attempting to mobilize the far greater potential forces of support lying in the learning group. The typical educational concern for good teacher-student relationships should be balanced with concern for teacher-group relationships. Forces of group cohesion and group standards, potentially present in any group, can be used to provide a needed emotional climate and a feedback system for learning. The learning group itself can provide strong forces for individual learning if the teacher or group leader will only develop the skill and take the time to build a cohesive and supportive group as part of the process of developing a favorable situation for learning.

Too often the adult educator allows the class to remain a collection of individuals instead of helping it to become a group. In such cases, of course,

the group forces which could aid in the learning process remain dormant.

Cognitive map for change

4. Unless the potential for change is understood, the conditions for change may merely create anxiety without learning. Directional forces for change may come from the individual or from group diagnosis of the need for change, from outside knowledge supplied by expert sources (teacher, leader, book, visual aid, other learner, etc.) or from experimental efforts by the individual or group.

Opportunities for experimentation and practice

5. If it is not to remain merely recalled information, learning must become integrated into our thought patterns, internal controls, and behavior. Because the problem of integration presents a personal and difficult problem for each individual, satisfactory solutions for each person lie in his opportunity to experiment with new patterns of thought and new ways of observation and behavior.

To the same extent, new integrations need to be practiced. Much learning in the area of human behavior has remained merely cognitive and non-functional because the individual had no opportunity to gain security in its use before he was called upon to show new behavior in critical back home situations.

Application

6. Perhaps the easier task in education is to inculcate temporary insights or new behavior in the educational situation. The more difficult task is to aid the individual apply and maintain these insights among the conflicting pressures of daily living. Yet educators and educational institutions tend to assume responsibility in the easier area of initial learning, but ignore responsibility in the more difficult area of application and maintenance. Perhaps this is why so much of education fails to become functional.

The problems of application are complex. The individual needs help in re-identifying himself with his colleagues. If education makes him different from his fellows, then he becomes outcast from his group and must seek another group. Sometimes this is beneficial and he grows by changing groups. Frequently, however, this is not possible. Either he regresses from the new learning, or he remains somewhat outcast from his group. Education for change should help the individual develop skills of re-identifying himself with his group, if this is his desire, without giving up his newly found behavior or thought patterns. With re-identification secure, he will then be able to use new learnings and encourage others toward growth and change.

An interesting example of this lies in the writer's experience with a team brought to this country for training. The last few days of their stay were spent in analyzing their problems of applying what they had learned to their European situation. Gradually it became obvious that their first task was to re-establish themselves with their friends back home. They needed to convince their European colleagues that they had not become so Americanized that they were no longer Europeans. They planned, therefore, such specific ways of re-identification as not to immediately bring forth their

American purchases and to point out, in the beginning, inadequacies they had observed in America rather than skyscrapers they had viewed. Only after they had thoroughly re-established themselves, would they gradually suggest changes.

In a sense every learner faces the problem of returning from a learning situation to his back-home situation. Change in *himself*, if it is at all meaningful, will have potential consequences for change in the situation to which he returns. Unless he is thoughtfully conscious of these problems, he will rudely awaken to ostracism or to the need for regression. Many a university summer school program for teachers or an industrial supervisory training program has failed to produce the intended change and growth because the professor and trainer failed to plan for the conditions of application of the learnings.

The individual needs help to build supporting forces in his daily life to take the place of the supports built into the educational situation. He also needs to know how to overcome resistance, in himself and his social world, to putting change in use. In addition he needs help in knowing how to develop a continuous change or growth process in himself and his groups.

conclusion

These are six conditions necessary for growth and change in the individual. Whether in the areas of sensitivity, insight, understanding, and skill applicable to the problems of human relations, or to the field of foreign affairs, or parent education, or the arts, these conditions should apply to all areas of education—so long as the basic assumption is made that education must affect the whole individual and his interaction with society. It is hard to think of education which does not have these goals. These conditions emphasize the interrelationships among the acquisition of knowledge from sources outside the individual and his group; the analysis of ongoing feelings, motivations, and experiences; and the opportunity for individuals and the learning group to experiment with new integrations of thought, feeling, and behavior.

These conditions have implications for two other educational problems. Involvement of the individual in the process of change is implicit in the conditions. The individual is motivated to correct observable inadequacies in exposed behavior when a non-defensive and supportive climate is produced. Certainly such motivational forces are more effective than extrinsic motivating factors present in many educational programs.

These conditions equally have implications for the relations of the leader or teacher to the learners. When some of the learning content comes from the learning experience itself, from the process of problem diagnosis, and from the subsequent experimentation, the educational leader's role includes helping to organize learning experiences, helping to create an emotional climate in the group conducive to change, and helping to provide analytical methods of examining experience and assessing experimentation.

The role of the content expert needs to be fitted into the other roles and

not allowed to dominate the learner and deprive him of real learning. Somehow this more complex role of the leader is more consistent with a democratic philosophy and more conducive to good mental health upon the part of both leader and learners. This does not minimize that portion of the total role of the teacher or leader which calls upon him to supply knowledge or methods of analysis. Rather, it indicates that all too typically the content expert is overemphasized, while other needed teacher roles are typically underemphasized or even ignored. ◆◆◆

the path and the goal

R. J. Blakely

Vice-President, The Fund for Adult Education

Adult education will walk neither the thresholds nor the highways of American life until it ceases to be "old shoe." This doesn't mean that it should become polished or buy new shoes. It may be barefoot like Socrates in Athens or Mohammed in Mecca; it may be roughshod like Lincoln in Springfield; it may wear expensive shoes like Aurelius in Rome or Churchill in Downing Street. But it must ask what are shoes, and indeed, what are feet for? It must ask and answer, "Where do we want to go, and why?"

These are philosophical questions, and not for adult education only. We can—and usually do—refrain from asking philosophical questions, but we cannot avoid acting according to philosophical assumptions. Our only choice is whether we do so in awareness, with examination and criticism, or in ignorance. We can never be aware of all our assumptions, because the framework of our life is given and we come into consciousness to find ourselves already thinking and feeling. But we can try to put into order the aura of consciousness that surrounds us and gives us our glory.

A full statement of one's philosophy of adult education would begin with questions of ultimate meaning and sanctions. I do not here begin with these, because I wish to avoid unnecessary argument. So long as you and I and others are respectful of human dignity and working together. We do not need to agree upon what the ultimate sanctions for this respect may be. But we do need to share high purposes that give meaning and direction to what we do in our several ways, and that make possible the holding of large projects in common.

I begin with the simple statement that all life is a miracle—even the earthworm or the lichen; and that to be alive as a human being is a mirac-

ulous privilege. All existence seems to be an exploration of possibilities, and human existence is a conscious exploration. Our obligation is to make this exploration with reverence, sensitivity, and intelligence.

The individual human being is the agency through which life at its highest point aspires to new possibilities and new orders of possibilities. The individual human being is a system of billions of individual cells, each of which is a miracle, none of which is even conscious of its existence, all of which are miraculously organized, so that the human being is not only conscious but is also aware of his consciousness.

The individual human being is at once the creator and the creature of human society. He makes it, yet he is made by it; he requires it for the realization of his humanness. He is not, however, a cell in a societal system. Organically the society is an abstraction. Psychologically, as a concept, and functionally, as patterns of behavior, society is a reality.

The human species is biologically more similar than any other species. Yet to men their differences seem so enormous that they are in danger of destroying themselves and polluting the planet. The reason is in man's culture, and this rests on his need and his capacity to learn. He has little instinct; he has to learn almost everything. He learns to do humanly necessary things in culturally different ways. Each infant must start afresh, but is capable of assimilating and of adding to the accumulation of what has been learned over tens of thousands of years.

Now, let's put all this together in three paragraphs, each of which is about education.

The genetical possibilities of the human species are so vast that each individual is literally unique; and the potentialities of each individual are so vast that not even the longest life span used to the fullest efficiency would give enough time for the individual to discover and develop all his possibilities. The fullest development of individual potentialities requires the sharing of common humanity.

The ability of humans to accumulate knowledge and transmit it across time and space, and the division of functions within society, make it impossible for anyone to know everything and make it necessary for each person to know some things better than most others do. This tends to obscure commonality and to aggravate differences. Yet the individual can realize himself only in his common humanity, and society can have cohesion only through individuals.

All of the various cultures in the world are now intimately within the same physical and social environment. Their cultural integrities must be respected, but this can be achieved only through their individuals' discovering their common humanity and sharing large purposes and projects.

These and other circumstances add up to the momentous fact that man is now responsible for his own evolution; his future, or lack of future, depends upon the morality and wisdom of his behavior.

In this situation the American people bear a particularly grave responsibility. A development of this point would require much time. It would include the facts that we have

made the boldest experiment so far in trying to provide scope for individuality; that our technological progress has contributed much to the interdependency of the world; that our ideals and practices have meaning for the whole human race; that we are now meeting problems which in time all peoples will have to cope with; that the hope for human freedom depends to a great extent upon how strong we are and how moral and wise we are in the use of our strength. I simply call attention to the fearful responsibility and the thrilling opportunity that the American people have. This responsibility and opportunity are shared by all our adult citizens.

What I have said so far can be summed up in four sentences. Education is more than the transmission and advancement of culture. It is central to the essence of our humanness. It is central to the future, not only of human freedom, but also of human survival. It is central to the discovery through individuals of the possibilities of human life, which is the highest expression of all life.

adult education and freedom

Now, adult education. I don't speak of it as a "fourth level" above elementary, secondary, and higher education. It is a good deal more than that. In the first place, since the essence of education is *growth*, adult education is the *test* of all the other levels—the test of whether the process of growth has really been begun. Looked at in this way, it is the end of life. In the second place, since this is a world made and controlled by adults, adult education is the foundation of the responsible exercise of authority—in the home, in schools, in churches, in organizations, in communities, in the nation, in the world. Looked at in this way, it is the means for successful self-government, not only in a political, but also in a social sense, personal and collective; in a word, self-government of human affairs.

If the word "adult" is to mean something other than "of age," and if "education" is to have a meaning that excludes indoctrination, adult education is possible only in a free society. When the free society under consideration is the United States of America in the second half of the 20th Century, adult educators should be moved to awe and pride by their calling.

Only such a view of adult education can transform an undefinable congeries of disparate and various activities, ranging from the most elementary to the most advanced, from the trivial to the exalted, from the narrowly practical to the aesthetic and abstract —only such a view can transform adult education into a movement which touches its parts with high significance and which commands the respect and support of the American people, humble and powerful, technician and artist. Only such a view can keep it from deepening and widening the chasms between specialist and specialist, businessman and laborer, farmer and professional. Only such a view will make it necessary for all who care about America and its meaning for freedom to care about the advancement of adult education, to make its problems their problems, and to give to it their talents, imagination, and resources.

Such a view of adult education makes it possible to begin the education of adults in many places and at various levels and to progress toward common objectives of better individuals and a better world. Without the trunk, the branches of a tree are a tangle of brush. With it, they are all related parts of a living system.

searchlight on a cloud

I want to return to the matter of philosophy. The position I have developed here has sometimes been misunderstood to mean the advocacy of a *single* philosophy and a *single* goal for adult education. The confusion, perhaps, is in thinking that the only alternatives are between a *doctrinaire* and an *instrumental* approach to adult education: The advocacy of a single specific philosophy on the one hand and the deliberate avoidance of even philosophical considerations on the other hand. There is at least one other approach. The goal of multiplicity and variety can be agreed upon—indeed, it is inevitable if individuals are to be free and if differing cultures are to survive and thrive together. But the conditions in which individuals and peoples can be different cooperatively and beneficially are not brought about by chance. They are rare in history, and the result of a complicated and delicate ecology. To use this figure, viable differences are possible only in the right soil and within the right climate. We usually take the soil and the atmosphere for granted. But there always comes a time in physical nature when our neglect of soil and air can no longer be afforded. And, to shift to analogy again, the time when we can no longer afford to take for granted the conditions which make pluralism possible is *now*.

The closest I can come in a figure of speech to describe what we need to do is to have searchlights focus on a cloud. We need something above us to lift us from our personal and group selfishness. But we must not fall into strife over which is our guiding star. Individually we may and should— indeed we must—make our reckoning by our separate stars. Does this man believe that man is of infinite worth because he believes in monism? Or dualism? Or the Jewish God? Or the Catholic God? Or Unitarianism? Or Transmigration of souls? This doesn't matter. What is important is how he behaves. He must behave so as to permit others to be themselves so long as they do the same, else he is their enemy.

I am saying that we can neither take our commonalities for granted nor yet make agreement on ultimate explanations a prerequisite for cooperation.

But we must make publicly explicit the middle assumptions we live by—above our private interests, but beneath the ultimate sanctions, the cloudy but luminous level of common purposes. These must be stated—in sincerity and in a multitude of ways. But they must be stated, because men need to see meaning beyond themselves and their little groupings, or they remain less than human. An awareness of large significance needs to suffuse adults in their learning. It needs to be the constant companion of the educator if he is to be other than a hack at worst or a technician at best.

A concern for techniques is not the only thing that adult education in all its forms has in common. With this only, it is doomed to be a bundle of sticks loosely tied together—with the main streams of American life tossing it casually to one side. A concern and a relevance for the meaning of American and human life is what can give cohesion and direction to the adult education movement and enlist the support of many persons and forces now ignorant of or indifferent to it.

the path and the goal

I speak now of ends and means. Throughout I have tried to indicate the double nature of our subject. The individual is the end of a free society; he is also the means for its creation and improvement. Education is the end of life; it is also the means by which life is fulfilled.

Somewhere John Dewey said that if we consider ends important, we should regard means reverently. He did not say, as derivatively he was interpreted to mean, that ends can be ignored, or regarded as implicit in the means. Without a clear vision and expression of the ends, the reverence of means is not present; a preoccupation with means becomes humdrum, tedious, and trivial. With it, nothing is commonplace. On the other hand, a sincere expression of ends becomes one of the most powerful of means to "start our vulgar blood athrill" and to touch techniques with St. Elmo's fire.

Our goal? We can find it expressed in many living documents of the human spirit. I illustrate with Vachel Lindsay's "On the Building of Springfield."[1]

Let not our town be large, remembering
That little Athens was the Muses' home,
That Oxford rules the heart of London still,
That Florence gave the Renaissance to Rome.

Record it for the grandson of your son—
A city is not builded in a day:
Our little town cannot complete her soul
Till countless generations pass away.

Now let each child be joined as to a church
To her perpetual hopes, each man ordained:
Let every street be made a reverent aisle
Where Music grows and Beauty is unchained.

Let Science and Machinery and Trade
Be slaves of her, and make her all in all,
Building against our blatant, restless time
An unseen, skillful, medieval wall.

Let every citizen be rich toward God.
Let Christ the beggar, teach divinity.
Let no man rule who holds his money dear.
Let this, our city, be our luxury.

We should build parks that students from afar
Would choose to starve in, rather than go home,
Fair little squares, with Phidian ornament,

[1]Reprinted by permission of the Macmillan Co., from Vachel Lindsay's *Collected Poems*

Food for the spirit, milk and
honeycomb.

Songs shall be sung by us in that
good day,
Songs we have written, blood within
the rhyme
Beating, as when Old England still
was glad—
The purple, rich Elizabethan time.

• • •

Say, is my prophecy too fair and far?
I only know, unless her faith be high,
The soul of this, our Nineveh, is
doomed,
Our little Babylon will surely die.

Some city on the breast of Illinois
No wiser and no better at the start
By faith shall rise redeemed, by faith
shall rise.
Bearing the western glory in her
heart.

The genius of the Maple, Elm and
Oak,
The secret hidden in each grain of
corn,
The glory that the prairie angels sing
At night when sons of Life and Love
are born,
Born but to struggle, squalid and
alone,
Broken and wandering in their early
years.
When will they make our dusty
streets their goal,
Within our attics hide their sacred
tears?

When will they start our vulgar blood
athrill
With living language, words that set
us free?
When will they make a path of beauty
clear
Between our riches and our liberty?

We must have many Lincoln-hearted
men.
A city is not builded in a day.
And they must do their work, and
come and go,
With countless generations pass away.

We must face the issue not only in Springfield, but in large cities as well —New York, and Chicago, and Los Angeles, and St. Louis. We must face it in the suburbs and in the new kind of urbanized countryside we are developing. We must prove to man with the hearts of Lincoln and the voices of Lindsay that adult education is worth their while.

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issues confronting AEA

a report from the Committee on Social Philosophy and Direction-Finding.

The substance of this synthesis of replies to a letter sent out by the Social Philosophy Committee is particularly interesting in view of the sharp emphasis given by the Delegate Assembly in Atlantic City last November to the use of local and state resources for many AEA staff and program functions. The introductory and concluding passages were prepared by Olive McKay, as reporter for the Committee. The synthesis of responses was prepared by Orlie A. H. Pell of the American Labor Education Service.—R.S.

introduction

Since the 1955 Annual Conference at St. Louis, AEA's Committee on Social Philosophy and Direction-Finding has given special attention to encouraging widespread consideration of the course AEA should be taking in the immediate and long-range future. Discussion was initiated in February 1956 by a letter sent to all persons who had attended the Committee's meetings at Annual Conferences, as well as to all who had responded in any way to previous Committee requests for reports from individuals and groups who had given special thought and discussion to the broad aims of adult education.

In the February letter, sent by the Committee's Co-Chairmen, Max Birnbaum and Eleanor G. Coit, respondents were asked to assign an order of priority to the issues that lie ahead for AEA and to give special consideration to them. As the Committee saw them, the principal issues were:

1. What should be the focus of the AEA: concern for the social results from education, or the long-range development of the individual?

How far should the local community be the focus of adult education?

2. How can adult education help individuals enlarge their area of understanding and concern to include complex international issues beyond their immediate experience?

3. Should our target in the AEA be the professional worker, or, if not, how wide an area of the population?

4. What kind of activity will help the group we choose to reach its goals?

5. How should the field of adult education be organized to accomplish our purposes?

A number of thoughtful responses were received.

synthesis of responses

The responses were difficult to synthesize since some respondents reacted to one or more of the five questions put before them in our letter of February 28, 1956, others concerned

themselves with Malcolm Knowles' 1955 report, and still others unburdened themselves of their convictions on the AEA or on adult education in general.

community and individual

Several of the respondents reacted to the question of adult education as oriented to the community or to the development of the individual. One person, though he did not volunteer an answer, gave the issue priority. There were two strong expressions of opinion against making this distinction. "I don't see how these two areas can be separated, for what is Man separated from his group life! At present there would seem too little awareness of the effect of organization on the individual who is a member of it, and little awareness of the relationship of group form and rules of association to the activities and reactions of members."

Again, "I feel that the dichotomy . . . is a false one. Both are needed and will be found in adult education in spite of various positions taken by leaders in the field. Since there appears to be so much emotion aroused by this issue, reflecting immaturity, I feel that this issue cannot be profitably discussed at this time." The writer goes on to say, "I would hope that the local community should be the focus of adult education, but I would include the classroom situation, discussion groups in the community, councils, etc."

There were, on the other hand, two responses giving emphasis to the individual: one asking that more attention be given to the long-range development of the individual, the other expressing the feeling that "two great emphasis has been placed on the group-improvement idea rather than on the individual-improvement idea. Both are important and both are intrinsically interrelated. I should like to see a greater balance between the individual and the group established, rather than one or the other."

membership and the focus of authority

A number of those who responded were concerned with the relationship of an overall organization such as the AEA to the local scene. For example, there was interest in the problem of how wide our membership should be, and also in the question of centralization in contrast to strength at the grass-roots.

To determine the target of our membership is considered "one of the most important issues facing AEA," which should work with both professional and lay adult educators. In fact, the opinion was expressed that we should try to reach out and stimulate those who are engaged in one form or another of adult education but are not yet affiliated with the AEA.

A group of nine New York City AEA members agreed that AEA should broaden its membership by recognizing different types of members and different motives for joining: the "givers" who join or contribute because they believe the cause is good, the "readers" who only want the publications, the "workers" who want to take active part and assume responsibility, and the professional adult educators.

Closely connected with the question of area of membership was that of or-

ganization. There seemed to be considerable concern about centralization and power. The feelings of one respondent may be worth quoting at some length.

"The AEA should not assume a centralized administrative function in the adult education program. . . . Adult education must always be the function of the local communities, and no national framework or pattern can properly or ethically satisfy the needs of a local community, the individuals and groups in the community. Adult education must always be localized, never centralized. There are many splendid men and women throughout the United States who have developed worthwhile adult education programs, who have no voice in the policies and the practices of the AEA. Too much of the leadership of the AEA is centered in university extension leaders, university professors, private institutions, and quasi-public institutions. Putting it rather bluntly, there is too much so-called 'brass' and not enough 'grass-roots' leadership in the AEA."

One of the conclusions of the New York City group was that the principle of organization should be from the bottom up rather than from the top down, and that the local level is the most important. Among the points considered significant by another respondent is the question, "Who shall represent the members and implement their sovereignty?" and the matter of machinery needed for the handling of change. This would include "the method for channeling critical opinion, and the machinery for the creative use of opposition. This in turn involves cell groups at local levels in face-to-face activity."

goals

Running all through the comments were suggestions in regard to the goals of adult education. To one correspondent the basic issue is whether AEA should "continue to be a heterogeneous collection of individuals without any really basic concern for developing common agreement concerning a social philosophy," or whether every effort should be made to "move the so-called 'movement' toward a greater sharing of purpose and social philosophy?" His own answer was a middle position, in terms of "the overlaying of diverse interests with shared activity about the more important common problems."

As expressed by another, the question is "Should the Adult Education Association be more specific in their goals and objectives or should the activities be the result of *all* problems presented by each individual member without closer scrutiny on the part of an elected executive group?" The question, not answered, is obviously related to the centralized *vs.* grass-roots problem.

One of the most thoughtful of the responses also related goals to the local situation. "There is a reaching our for learning or for community cooperation, and little groups are forming here and there, unaware that they are part of a new kind of general longing. Adult education can help these initiating groups define and reach their goals. . . . We must be so organized ourselves that service to them can be *our own education*, so that as each contact is made we learn a little more about our own usefulness. *Our own goals can change as we*

work creatively with 'grass-roots' stirrings." (Underscoring mine—O.P.)

activities for the AEA

The suggestions for ways for the AEA to function were many and varied.

The organization should be service-centered, says one writer, with opportunity "for neighboring members to associate and learn and discuss together." One of the greatest contributions the AEA can make, in the view of another, is "to set up pilot or experimental programs in many communities," turning them over later to the local adult education people.

In regard to education on international issues, the same writer believes that we should not "approach the matter of international issues with the idea that they are complex beyond the power of man to solve. With proper information and data and constructive techniques of solution, sometimes the impossible becomes possible. Let us not strain at solutions but rather strain at procedures and facts conducive to solutions."

Two others, however, took a less positive view toward international issues. "I think," says one, "that it is futile to expect that adult educators will succeed in the enlargement of interest, including complex international issues, with the mass of Americans," although he believes an enlargement of interest would be a by-product of the development of the philosophy of "life-long learning."

A somewhat similar view is expressed by the correspondent who, in consulting other AEA members in her community, found "no interest was shown about broad and complex (international) issues; it was felt that this would be a logical result of increased communication, awareness, and skill, and that we are not ready to tackle the problem directly."

A specific suggestion to AEA was that of improving the readability and appeal of its publicationist to meet the interests of both professional and lay adult educators. A suggestion on specific content was that more concern be given to helping people utilize with satisfaction the ever increasing leisure time available.

Perhaps the most ambitious program suggested for AEA was a four-fold one. In addition to setting up pioneering or pilot programs and developing a series of publications on philosophy, goals, administrative and teaching methods, it included setting up workshops at least in every state during the summer months, and developing a group of adult education leaders who can "serve as prophets and disciples of the new life-long learning program."

An additional suggestion for the Committee itself was that the Committee members, diversified as they are in interests and experience, would benefit from the common experience of reading the same book as background for an exchange of ideas. This writer suggests Hartley Grattan's *In Quest of Knowledge*, a history and interpretation of adult education through the years, as an excellent book to be read and discussed, perhaps through correspondence, by the members of the Committee.

conclusion

The Committee on Social Philosophy and Direction-Finding hope that

most members of the AEA will wish to express themselves on what they see as the crucial issues presently facing adult education in general, and the AEA in particular. Do the issues set forth by the Committee seem important to you? Are there others that should be included? What would be *your* order of priority? Do you agree or disagree with statements in the foregoing synthesis?

Please address your replies—either your own personal reactions, or those of any formal or informal groups with whom you discuss the issues—to the Committee, in care of the Editor of ADULT EDUCATION. We hope to publish the most provocative responses in what might well become a continuing national conversation that could serve to give a sustained sense of direction and forward push to AEA. Prepare your reply soon and send it in.

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a reappraisal of labor education

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This analysis of the field of labor education is based on the Joseph Mire report, **Labor Education: A Study Report on Needs, Programs, and Approaches** (Madison: Inter-University Labor Education Committee, 1956). The particular interest of this reviewer was to extend the findings and recommendations of the Mire report to a more critical examination, with particular emphasis upon liberal adult education.—J.L.

The Fund for Adult Education recently gave a grant to the Inter-University Labor Education Committee, a non-profit corporation established by another grant from the Fund in 1951 to develop experimental projects in the field of labor education,[1] and to re-examine workers' education in order to determine the character of desirable liberal adult education for workers belonging to unions. Workers' education has been dominated largely by a "bread and butter" orientation. This interest of the Fund in extending liberal adult education into the area of workers' education, is a crucially important endeavor to raise the quality and impact of workers' education, to liberate minds and promote citizen participation in a free democratic society.

As a basis for this planning and program development, Joseph Mire was selected by the IULEC Board of Directors to conduct a study which would include the views of leaders in the field of labor education, whether in the trade union movement, the universities, or other non-labor agencies. The resulting report is a truly collaborative document representing the best thinking on the problem of workers' education in the United States. Mire's skill in the integration of many

diverse points of view is a notable achievement; the report is the most important examination of the field of labor education published to date.[2]

Since this report is designed to fill an immediate need on the part of the Fund for Adult Education to determine its own policy of program support for cooperative educational undertakings between labor and non-labor groups, its primary objective is to provide a survey of workers' education needs, various past and present efforts to meet these needs, and specific recommendations for future program development. Thus, it does not purport to present a general critical examination of all the problems of labor education, but merely to report a feasible outline for future development.

While today's trend in adult education in the American labor movement dates back to the period just following World War I,[3] it has been only during the past decade that an increased widespread concern about the need for the education of adults within unions has become more apparent among labor leaders. This growth of workers' education since World War II, which is part of the accelerated growth of adult education generally, requires an evaluation. The Mire report defines the broad scope of workers' education as dealing . . . primarily with the educational needs of workers as they arise out of their participation in the labor movement. It is thought of here as education carried on either under direct union auspices, or education carried on by non-labor agencies jointly with union groups. Its objective is the improvement of individual and group competence and the advancement of social, economic and cultural interests, so that the worker can become a "mature, wise, and responsible" citizen, able to play his part in the union and in a free society and to assure for himself a status of dignity and respect equal to those of other groups and individuals. . . .[4]

This broad definition of workers' education, including a provision for liberal adult education, has remained largely unfilled by the labor movement, as the report indicates—a failure due largely to the need of unions to meet immediate problems of survival and growth. Labor education, like other adult education programs and our educational system generally, fails to provide adequate emphasis on furnishing a liberalizing educational experience that can prepare a greater number of citizens to participate in the government and deliberation of a free democratic society.[5] Thus, labor education has been concerned largely with "bread and butter" courses—activities designed to provide the necessary skills, knowledges, and attitudes for promoting the immediate short-run needs of the union and its members.

While this development has been consistent with pressures put upon the labor movement during its initial stages of institutionalization, in the interests of democracy and the union movement itself, the level of understanding and the political and social sophistication of the mass of workers needs to be raised. Any adequate program of labor education must provide for liberalizing educational experiences, and the effort of the FAE to

stimulate such activities is of great value.

A basic principle of all education is the need to take into account the needs and expectations of those to be educated, and to develop a program of educational experiences based upon such an analysis. The Mire report describes some of the important educational needs of workers and labor union organizations, and the study differentiates realistically between the needs of line and staff representatives of labor organizations, local union officers, labor education specialists, and rank-and-file members.

line and staff representatives

It is the line and staff representatives—who are the full-time employees of organized labor—who are in need of specialized training and education. They are the experts[6] and would-be experts who must have special skills and knowledge for handling the increasingly complex problems of collective bargaining. In order to compete effectively with the highly trained staffs employed by management, the skills of such experts must be developed and sharpened constantly.

In addition, they must secure knowledge of union administration, government regulations and legislation, and skills and abilities to participate effectively in leadership roles in community activities. They must learn how to participate in the development and implementation of our foreign policy in the "cold war" that will probably plague our country and the free world for the next decade or two. Since many of the full-time staff personnel in labor organizations are "political" appointees from within the organization, with little or no formal training for their positions, the continual training of these employees is of great significance for the survival and growth of organized labor, as well as for the improvement of services of the unions to their rank-and-file members and to the wider society.

local union officers

Local union officers, who are largely part-time officials while engaged as employees of an industry or business, have a different set of needs (with some similar ones). These officers have a major responsibility for the administration of the contract through the grievance procedure. In addition, they are widely identified as "the union" by rank-and-file members.

In addition, these officials must be prepared to give advice on community problems, to counsel members, plan meetings, publish local newspapers, and translate the policy and program of the union to the rank-and-file membership and to the local community. The types of skills and knowledges needed by these union officials, although somewhat overlapping the areas of understandings needed by full-time professional employees, require a different type of educational program in many respects.

As this excellent report indicates, the full-time union representatives deal with professionals and experts, whereas the part-time local officials have a major responsibility to communicate with the rank-and-file membership and to determine appropriate areas of motivation to increase rank-and-file

support of union policy, as well as greater participation in union activities.

labor education specialists

As described in this report, labor education specialists are the professional adult educators in the labor movement, or those attached to non-union educational organizations and institutions concerned with sponsoring or co-sponsoring workers' educational activities for the labor movement. Since there is no present ground swell for labor education within the labor movement, either by most key labor leaders or the rank-and-file membership, these adult education specialists have a major problem of stimulating greater demand for their services.

It is of interest to note that this problem of merchandising is a common one of all adult education.[7] It resembles the concern of most adult educators who must constantly seek a public to utilize their skills, facilities, and services. Labor education specialists can profit by the examination of experiences of other adult education groups in our society. In and out of the labor movement, it is part of the common problem of promoting a philosophy of life-long learning for adults living in a rapidly changing industrial society.

A second problem of the specialist, common to the entire field of adult education, is the very short supply of effective teachers.[8] This will long remain a problem in adult education, and in labor education, since the adult teacher is typically a part-time person, in a marginal program,[9] with only a secondary commitment to his teaching. With most of his time and energy devoted to the major task of earning a living, the adult teacher often has little time or energy to prepare adequately the educational experiences in which he seeks to interest his students.

Since an effective teacher must always be a learner perpetually at work in his own improvement and growth, being preoccupied by other activities may force the part-time teacher to neglect some phases of his teaching effort.[10] In labor education, most teachers come out of the shops and factories across America, and the union must provide the type of position that will make it possible to study and learn while teaching. This may mean that labor must consider the advisability of creating full-time teaching positions in its educational programs.

Thus, it is only as top officialdom of the labor movement develops a firmer commitment and demonstrates fully an interest and willingness to spend the money to promote and support workers' education, that we will begin to get an adequate program.[11] This greater recognition and support will contribute to moving workers' education from its marginal position to one of central concern, resulting in an increasing number of individuals becoming interested in teaching in the program. Such increased recognition and support will provide better compensation for teachers, better materials and supplies, improved facilities, opportunities for a full-time teaching career, improved supervision, and an in-service educational program for the continued improvement of teaching.

Evaluation is a continuing crucial problem of adult education in all areas

of specialization. Included in a program of evaluation is a systematic research effort involving experimentation with a variety of teaching methods and materials, measurement of the effects of the program, and the analysis of the relationships of activities to the objectives of the program. While evaluation is important and should be built into all programs of educational activities, it must be recognized that the process of evaluation can never be completely successful because of our limited knowledge of the nature of man's behavior in society and the inadequacies of our present methods of social science analysis.

The labor education specialists will require all the knowledge, skills, and attitudes required by most professional adult educators—for he is a professional adult educator—in addition to subject matter competency. A further ingredient of crucial importance is that the specialist in labor education have a close identification with the goals and aspirations of the labor movement. This specialist, whether employed by a union or by a non-labor group working with organized labor, must develop sympathy and understanding of labor's views even when such beliefs may be in conflict with other organized opinion in the community or in the wider society.

While this informal demand for conformity exists for all labor education specialists, it is especially vital for the specialists directly employed by unions to maintain organizational integrity. Another skill of considerable importance is the ability to communicate effectively with the typical rank-and-file member who may be participating in some educational activity. Many university-trained individuals have a "trained incapacity" to talk to "ordinary" people. Academic jargon must be left behind in the ivory towers of the campus.

rank-and-file members

In concluding its categorization of individuals being reached by labor education programs, the report describes some of the educational needs of rank-and-file members. The analysis of the typical content of labor education is spelled out to cover the types of activities presently offered in workers' education in this country, and includes a plea for instructional activities in protective labor and social security legislation.

Another area, described as education for better living, includes consumer education, educational programs for the wives of union members, and cultural education for leisure time enjoyment. In this latter area many activities are proposed that may be more suitably offered in public school adult education programs. On the other hand, because of the educational poverty of the mass of workers in our country as compared to the so-called middle class, it may be that the trade union can reach its rank-and-file members more effectively than public adult education institutions can. In any case the long-run goal of labor education must be to stimulate a basic interest in learning so that an increasing number of rank-and-file members will come to realize that learning can be interesting and exciting, and that personal growth can be a joyful experience.[12]

other needs

Another educational need is to expand the educational resources of the community, to promote an ideology of community responsibility and concern for the educationally underprivileged segments of our population.[13] Labor is in an excellent position to offer leadership and critical examination of the quality of services made available to the socially and economically underprivileged who are most often the same people who have experienced inferior educational services. While labor has been the great champion of free public education for more than 100 years, it must continue to exert pressure upon existing educational institutions to equalize educational opportunities for all the people, particulary at the elementary and secondary levels.[14] As the quality of these basic services improves in all communities, the level of education of our people will rise and we can more effectively undertake the task of providing educational experiences of a liberalizing nature, with the distant goal of developing in each individual a philosophy of life-long learning.

Still another crucial area of educational need is in the broad realm of inter-group relations, with racial and religious discrimination being among the most important of our society's current concerns. While labor generally has played an outstanding role in educating for the reduction of prejudice, we must learn more about the process of desegregation[15] so as to extend the broad policy of the labor movement against discrimination into more effective application in labor unions still practicing or permitting such behavior, as well as elsewhere in our society. Moreover, there must be some concern and interest in providing educational experiences to improve relations between farmers and labor, church and labor, and management and labor.

This excellent study of labor education describes the major approaches to workers' education by unions, universities and colleges, governmental agencies, and voluntary associations. Various specific findings and recommendations are made in the broad areas of international affairs, community relations, health, culture, automation, libraries, under-developed areas, and public aid to workers' education.

In a separate chapter, the report discusses the conditions for the most effective cooperation between labor and non-labor groups in the field of labor education. Many of these conditions are excellent principles to guide any university or college considering the possibility of developing a program of workers' education. Of great importance in such cooperative undertakings is the development of a climate of relations that produces mutual respect and confidence. The appendices describe workers' education experiences in a few selected European countries, together with a discussion of the methodology used in securing the data for the reports.

is liberal adult education possible?

Although the primary concern of the labor movement is with the recruitment of new members, negotiation and administration of collective bargaining agreements, and the admin-

istration of union organization, it is becoming increasingly evident that unions must broaden their educational activities to insure survival and growth. Nevertheless, education continues to be a marginal type of activity. When programs of workers' education are developed by labor organizations or by labor in cooperation with non-labor groups, the primary emphasis is still on tool courses or "bread and butter" programs to increase the skill of union representatives. Programs addressed to the rank-and-file membership are largely concerned with training that enables them to assist in administration of the contract or with communicating policy so as to insure its support.

While the Mire report strives to emphasize the importance of expanding the concept of labor education to include provision for more liberalizing experiences, it does not sufficiently delineate the role that liberal education can play in strengthening the labor movement and in improving man and society generally. It is understandable that the unions' emphasis upon the practical, how-to-do-it programs arises out of the day-to-day needs of organized labor. But while labor will always require attention to these skill experiences, it is important to provide more liberalizing educational experiences to free labor representatives and rank-and-file members from the limitations of ignorance, propaganda, and provincialism.[16] Even a "bread and butter" or tool subject can be a liberalizing experience if it helps develop a belief in the excitement of learning. One might question whether the labor movement is able to tolerate the development of liberal education in its workers' education programs. This doubt arises because the labor movement has often demonstrated an unwillingness to tolerate criticism of its policies, such as liberal programs might foster. An example of this sensitivity to criticism was the withdrawal in 1928 of support of Brookwood Labor College by the Executive Council of the American Federation of Labor because of alleged criticism of members of the Council.[17] On the positive side, however, more than one fourth of the delegates to the following AFL convention strongly criticized the Council's decision.

Labor education cannot be any different from any other type of effective educational experience. To be really effective and sound, it must strive to develop the type of educational experiences which will promote the ability of its participants to think clearly, critically, and with understanding.[18] Another student of labor education emphasizes this point in stating that: . . . if workers' education cannot afford the luxury of intellectual integrity, if it cannot equal higher graduate schools in holding to a scientific attitude in the search for truth, and the public announcement of it regardless of whose private pre-emption the searchlight may illumine, then it must plead guilty to dealing in mere propaganda, not in education.[19] While this indictment may imply a too extreme view, it contains some elements of truth for an honest evaluation of labor education.

To labor's credit, there is evidence that labor has often supported the right to be critical and the freedom to dissent. An outstanding example of such freedom is illustrated by an ex-

amination of the International Typographical Union, probably the most democratic large-scale voluntary association in this country.[20] The United Automobile Workers has maintained a toleration of dissent for many years in spite of the centralization of power since the consolidation of control by the Reuther faction.[21] The freedom to criticize was also demonstrated by the UAW in its financial support of a research study of the political attitudes of its members, with no restrictions placed upon the researchers to report their findings.[22] This freedom to dissent, to be critical, is part of the total effort of developing a climate of freedom necessary for providing educational experiences which promote the ability to think clearly and creatively.

This does not negate the likelihood that workers' education must be partisan in any of its activities in the same respect that management education is partisan.[23] But partisanship must not eliminate objectivity and an honest effort to seek the truth. Whether labor education, within the confines of its partisanship, can develop the necessary dimensions of a truly liberal educational program remains to be seen. By and large, labor itself must initiate the inquiry to determine whether liberal education is possible in the labor movement.

conclusion

This reviewer believes that workers' education can undergo the transition from preoccupation with tool and "bread and butter" subjects to liberal education. Before this can happen, however, labor must resolve its distrust of its own membership and show a willingness to provide educational experiences that will, in fact, extend and strengthen the role of organized labor in a free, democratic society. Labor represents one of the important countervailing forces that contribute to the maintenance of that democratic society.[24] Labor must become convinced that only through the extension of understanding and intellectual maturity of its leaders and members will it become more securely an integral part of our free society. The rank-and-file membership and the leadership, through workers' education and in public and private nonlabor educational institutions, must be given the opportunity to secure the type of intellectual experiences that will truly liberate their minds and outlooks, arouse interest and develop judgment, create conviction alongside of tolerance of other views, eliminate apathy toward social and political affairs and promote the personal and social growth of human beings. Here, the goal of effective learning is not rote learning,[25] but primary concern for the development of critical understanding and appreciation. The goal of labor education, as of all truly effective education, must be not only the immediate one of meeting day-to-day problems but of stimulating an interest and gratification in learning. Workers' education will be successful in this total sense only if it aims at the education of the whole man rather than a segmented part of man. And, if "bread and butter" subjects are the starting point, they must be taught by teachers who can ignite in the worker-student an interest in finding out about the puzzling world of man. This is liberal education.

[1]For an evaluation of various IULEC projects, see Jack Barbash, *Universities and Unions in Workers' Education*. New York: Harper & Brothers, 1955.

[2]A collaborative report of this type often represents a possible serious weakness because it must necessarily compromise diverse points of view.

[3]Caroline F. Ware, *Labor Education in Universities*. New York: American Labor Education Service, Inc., 1946, p. 3. (The Brookwood Labor College, started in 1921, was the most ambitious educational effort started by the labor movement.)

[4]Mire, *op. cit.*, p. 17

[5]Robert Redfield, "The Educational Experience," *The Redfield Lectures*. Pasadena: The Fund for Adult Education, 1956.

[6]Harold L. Wilensky, *Intellectuals in Labor Unions: Organizational Pressures on Professional Roles*. Glencoe: The Free Press, 1956.

[7]Paul A. McGhee, "Merchandising Adult Education," *Adult Education* (Spring, 1955).

[8]Jack London, "Are Adult Teachers Being Trained?" *California Journal of Secondary Education* (forthcoming issue).

[9]Burton R. Clark, *Adult Education in Transition: A Study of Institutional Insecurity*. Berkeley: The University of California Press, 1956.

[10]This does not mean that the full-time teacher will always devote adequate time to his own improvement as a teacher. But with greater identification as a teacher, the full-time person is more likely to be willing to devote time and energies to his own improvement.

[11]Three cents out of every dues dollar are spent on education in the UAW which probably has the most effective and comprehensive educational program in the labor movement. Most unions spend far less or nothing on education programs.

[12]It is likely that the character of our mass industrial society is producing a growing intellectual impoverishment of our people which we must seek to counteract.

[13]W. Lloyd Warner, *et al.*, *Who Shall Be Educated?* London: Kegan Paul, Trench & Co., Ltd., 1946.

[14]Many schools in deteriorated slum communities provide inferior educational services. The operational principle is to work with those easiest to work with. A school system which has "given up" in helping lower-class children educate themselves will find children "cooperating" by losing the ability to learn.

[15]Herbert Blumer, "Social Science and the Desegregation Process," *Annals*, vol. 304 (March, 1956), pp. 137-143.

[16]*Bridging the Gap Between School and College*, Evaluation Report No. 1. New York: The Fund for the Advancement of Education, June, 1953.

[17]Marius Hansome, "The Development of Workers' Education," in Theodore Brameld, ed., *Workers' Education in the United States*. New York: Harper, 1941, p. 59.

[18]John Dewey, "Labor Politics and Labor Education," *New Republic*, vol. 57 (January 9, 1929), pp. 211-214.

[19]Marius Hansome, *op. cit.*, p. 60.

[20]Seymour Martin Lipset, *et al.*, *Union Democracy: The Inside Politics of the International Typographical Union*. Glencoe: The Free Press, 1956.

[21]Irving Howe and B. J. Widick, *The UAW and Walter Reuther*. New York: Random House, 1949. Cf. Chapter 11, "The Life of a Union: Democracy and Bureaucracy."

[22]Arthur Kornhauser, Harold Sheppard, and Albert J. Mayer, *When Labor Votes: A Study of Auto Workers*. New York: University Books, 1956.

[23]Vidkunn Ulriksson, "The Scope, Functions, and Limitations of University Workers' Education Programs," *Industrial and Labor Relations Review* (January, 1952), p. 221.

[24]John Kenneth Galbraith, *American Capitalism: The Concept of Countervailing Power*. Boston: Houghton Mifflin Co., 1952.

[25]Robert E. Park, "A Memorandum on Rote Learning," *American Journal of Sociology*, Vol. XLIII (July, 1937), pp. 23-36.

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why don't we have better teaching for adults?*

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With the exception of money, there is probably no subject which haunts the conversation of administrators of adult education enterprises so much as faculty and teaching. This is understandable, for the institutions they administer deal in only one commodity—learning.

They do not administer large government and industrial funds for research into everything from cosmic rays to shop foremen. They are not in the business of producing elaborate and expensive entertainment for alumni and the populace at large. Nor need they worry about the moral and religious well-being of large numbers of adolescents placed in their tender care by parents still holding the other end of an umbilical cord.

With only a few exceptions—and to a far greater extent than their parent colleges and universities—the major activity of the university or college administrator of adult programs is obtaining the best possible instruction for the best program he can devise. Depending on his situation, and the imagination and talents of his staff, the kind of program will vary considerably; but no matter what form it takes, his responsibility for providing competent teaching is nowhere denied.

But if everyone talks about teaching, and how to make it more suitable to the special clientele of the adult divisions, it remains sadly true that very little is done about it. There have been a number of excellent programs for college teachers in the last quarter century, many of them financed liberally by foundations. But, in general, there has been little organized, consistent in-service training to help teachers deal with special problems of the adult classroom. I would like, therefore, to analyze the problem in terms of the forces which tend to keep the situation at its present level, and present some of these barriers as I see them. Later I hope we may find it productive to discuss them in the light of two questions: How real are the barriers described? And if they are real, what can be done to overcome them.

why don't teachers change?

Let me first focus on some of the attitudes and beliefs commonly found among teachers, and turn later to those which seem more relevant to administrators.

The most important barrier to improving instruction, I think, is the self-image of the college instructor as an entrepreneur of research. This is neither reprehensible nor inexcusable,

*Panel discussion remarks at a meeting of the Ohio Colleges Association, April 21, 1956, at Columbus, Ohio.

to be sure. The university does have a primary responsibility for advancing knowledge, and if it did not train its young men and women in the skills and attitudes necessary to carry out the function, no other social institution would. The problem is that the self-image is too narrowly developed and is likely to carry over into the classroom.

The adult administrator does not need research entrepreneurs; he needs a manager for a learning enterprise. It is not difficult to see why this is a very hard nut to crack. All of the rewards in the academic system, the status, pay, and recognition, are channeled to the successful and industrious researcher. That is, indeed, why the self-image developed as it did. We cannot offer comparable rewards, but perhaps there is some pool of motivation we can tap to broaden the teacher's view of what it is important for him to be. Perhaps we can make use of some of the older teachers with status who have themselves developed through the years a belief in the importance of good teaching.

At the Center for which I work we have run a number of national and regional faculty seminars to discuss the development of new curriculum and teaching approaches for adults. The results of these seminars indicate that for many teachers the challenge itself, once the possibilities are known and discussed, is enough to change somewhat the frame of reference from which he views his teaching job.

Partly because this emphasis on research results in ignoring the need to train for teaching, many college teachers are insecure about teaching.

insecurity a barrier

This insecurity is the second barrier I want to mention, and I suspect that as you consult your memories of instructors in your institutions you will not believe in its existence. I well remember a colleague of mine, after a meeting with a faculty group to plan an improvement of instruction program, who snarled, "How can you improve perfection?"

Yet, below this surface, this bland assumption of perfection that so many instructors exhibit, lies considerable insecurity. What other basis could there be for the quite common resistance to class visitation, to any process of evaluation? Why do instructors so readily and so fiercely blame students for failure to learn, as though they, the teacher, had no responsibility for the learning process? Why do they so absolutely reject change to methods for whose effectiveness a great deal of evidence exists?

Now, insecurity can be dealt with only by increasing feelings of adequacy. So this barrier is closely linked with the third one I now want to mention, a fairly widespread lack of knowledge about the learning process, and a low level of skill in the activities necessary for teaching.

lack of training

It is a pity, since lecturing is the standard teaching device at the college level, that it is a very difficult art to master. Yet many college teachers who lecture very poorly fail to vary the method with other techniques which might be more appropriate to some learning task.

I went to a first-rate undergraduate

college many years ago, but can recall only vaguely most of my classroom experiences there. One which I do remember vividly, however, occurred in a course on modern economic theories, when a teacher turned the class into a meeting of commissars in a socialist state, and made us work through a problem in economic planning. What I learned of the complexity of such a planning effort has never left me. Here was a teacher who had the necessary skill to carry through a learning activity which was precisely appropriate to the learning desired.

Unfortunately, the last two restraints I have discussed tend to reinforce each other. Insecurity too often leads to expressions of competence which make difficult any increase of knowledge or acquisition of skill. And lack of skill breeds continuing insecurity and a clinging to known, and therefore, safe, classroom practices.

Nevertheless, this is the area in which we can do most work in changing the entire situation. I know of no full-scale in-service program for the training of teachers of adults, though there have been sporadic efforts. The manuals which many evening colleges have developed are a step in the right direction, but cannot hope to succeed in increasing by very much the level of skill.

In whatever field, skill is increased by experimenting with new patterns of behavior, then practicing them until learned. Beginning nurses, I understand, gain skill in hypodermic injections by practicing on oranges, which don't scream with pain when the angle is wrong. We need to find ways of providing practice situations for teachers, training situations in which they can practice new skills without hurting their students, or their own sensibilities.

facts of life for administrators

Now let's look at some of the barriers present among administrators. The one which comes to mind immediately, and which is widely used as a reason for doing nothing about all the others, is the environment of the adult college or division. The hard facts are that most teachers of adults are part-time, that they do not have lines of communication established to the administration, that they are not in any real sense a group, and are often unwilling to give further time and attention to a task which is peripheral to their central concerns.

All of this is true and yet need not induce a paralysis of effort. A number of ingenious administrators have found ways of getting around such obstinate facts of life. Syracuse, for instance, takes large groups of its faculty to a fairly luxurious spot in the mountains for a weekend once or twice a year. I shall be interested in any less expensive ideas that may be suggested for overcoming this particular obstacle.

Second, the helping hand of the administrator is often stayed by his own belief that teaching is an *art*. God save us from being plunged into a semantic quarrel over whether it is art or something else unspecified. What I want to protest against is that having used the magic word "art" to describe teaching, we shrug our shoulders and say, "In that case, there's nothing we can do about it

except hire artists." Even if it *were* an art, my general impression is that no artist ever became successful without an enormous amount of rigorous training in his art, and continual submission to very tough criticism from his peers and mentors. Another way of looking at teaching, however, is to compare it to a practical activity such as engineering, which is based on the sciences of mathematics, physics, and chemistry, but is not itself a science. If teaching can be analogized to such professions, fruitfully, it may be regarded as a practical activity based on whatever sciences of behavior are relevant to learning. I assume here that the teacher knows his subject thoroughly; I am now talking about his effectiveness in communicating it to people in a group. Let me say that I think that this latter view of teaching can be a much more productive one for us to take if we are interested in improving it.

Another restraint common among administrators is their own insecurity in the role of "judge" of teaching. Many, I would suspect the majority, make no attempt to evaluate the teaching done in their institutions. A few make some effort to find out; one man I know makes a practice of standing outside the classroom and listening over the transom, with I suspect, an air of furtiveness. But, most administrators to whom I have talked tell me that they rely on student complaints, or on the judgment of the day division department chairmen. Now, this is a rather strange way of abdicating one's responsibility for seeing to it that a level of competent teaching is maintained; the random student who complains may have the worst possible motive for his judgment, and the department chairman is likely never to have seen the man teach. Perhaps what needs to be done here is to organize the evaluation of teaching in such a way that the adult administrator does not feel that he, personally, is on the spot.

Finally, there is the willingness of many, if not most, administrators to accept without much question the assertion of college teachers that training in teaching is not only not needed by them, but is the worst horror one can conceive. Look at the horrible teaching that goes on in our public schools, they say, and all the courses in education these teachers have been through. In my home university, the street that divides the teacher's college and the rest of the university is called "the widest street in the world." Surely it is a street that can be bridged if we can admit both that the teacher must be a scholar, and that he must have skill in humanizing, putting to human use, his knowledge. This skill, an exacting, complex, but learnable one, we can help him acquire if we are ingenious enough to remove the barriers in the way.

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cooperation in family life education for adults

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Can there be cooperation without planning together? If two or more organizations allow their names to be used on the brochures and program leaflets, does that spell cooperation in the program? Does consultation among workers to avoid overlapping services and conflicting meeting dates constitute cooperation? How could family education for adults be extended through true cooperation among agencies and organizations?

In 1955, the Home and Family Life Section of AEA started a search for examples of cooperatively planned and executed community programs of family life education for adults. Several months and many letters later it became apparent that there is much interest and considerable activity throughout the United States in family education—but usually each organization is working independently.

each in his orbit

Schools, social agencies, councils of churches, parent-teacher associations, agricultural extension, judges of juvenile courts, colleges and universities reported interesting projects in helping parents and youth strengthen and enrich their family living. In some communities the churches have taken the lead in providing adult education in family life. In others, the public schools through the adult education division are providing numerous classes and study groups. Some are providing cooperative parent-operated nursery schools to assist parents to understand their children and themselves. In many cases membership organizations like the Parent-Teachers Association or Federation of Women's Clubs or American Association of University Women are sponsoring parent education. Preventive rather than corrective treatment of misunderstandings in human relationships seem to be the goal of most of the programs which provide education rather than service.

Some groups approach the study of family life from the psychological angle, some from the sociological or anthropological, some from the practical, how-to-do-it point of view. There are problems in family living whose adequate solution requires an understanding of all these approaches. If the agencies and groups using the various approaches could only work together on an interdisciplinary basis, the sum of their efforts would more than equal the effort of all working alone.

examples of cooperation

But how can agencies work together when the background of training, the point of view, and even the words used by the workers are different?

Had any group of organizations done it successfully? If so, how did they cooperate? Our search for such programs led us to some pay dirt.

IN MIDDLEBURG, PENNSYLVANIA, three agencies and organizations (the schools, the ministerial association, and the women's clubs) planned, executed, and reviewed the success of a program designed "to help men and women adjust to and enjoy family life." Over a 12-week period in 1955 a course entitled "Counsel in Personal and Family Living" was carried on by weekly meetings in each of three towns.

Speakers from nearby universities, a recreational director from the State Planning Board, a nutritionist from the State Department of Health, an obstetrician and a physician, a representative of the religious press, and university instructors in economics, family relationships, and in education served as human resources for the program. The speaker for the week presented his subject in the three schools on three successive nights. This program was planned and evaluated by county school staff members and superintendents of schools in the three centers, plus the speakers who provided the food-for-thought for the adults. Cooperation and coordination were in evidence from start to finish.

IN SAN FRANCISCO a Family Life Education Service was established in 1950 as part of the Adult Education Division of the San Francisco Public Schools. The objectives of this service are: "(1) to bring into effective working relationship the activities of all the agencies that have responsibility and concern for family life education in San Francisco; (2) to provide a greater understanding of family life education; (3) to discover and define unmet needs in family life education; and (4) to encourage and assist in the development of new programs in this field."

A Committee on Family Life, Health, and Social Relations of the Health Council of the San Francisco Community Chest had conducted a study of needs of the community in family life education from 1947-50. The development of a Family Life Education Service as part of the school program was recommended as a result of this study.

This Service maintains a broad adult education program, is active in the work of the Health Council, and is a member of the Family and Children's Council of the Community Chest. A new community-wide Family Life Education Committee has been appointed to serve as an advisory committee to the Family Life Service. Representatives of the three major religious faiths, the Parent-Teacher Association, the Department of Public Health, social work agencies, the Social Hygiene and Health Association, and representatives of the school administration serve on this advisory committee.

An extensive program of courses for parents of children of different age groups, from those of the nursery school years to those in senior high school has been organized. In addition, special workshops and conferences, pre-marriage courses, and leadership training courses have been provided. Courses are usually jointly sponsored by one or more organizations and are offered in many conveniently located community centers, schools, churches,

or other places throughout the city. Leaders are drawn from many different fields to meet the needs of each new group.

San Francisco is rich in resources and these resources are being effectively tapped and efficiently used by this cooperative arrangement. Smaller communities might utilize similar cooperative processes and organization to utilize their resources more fully.

Illustrations of cooperative programs of family life education for adults stemming from Cooperative Nursery Schools may be found in Seattle, San Diego, and Pueblo, and no doubt in other places which have not published accounts of this worthwhile pooling of interests and resources for strengthened adult education in family life.

IN SEATTLE the teachers of adults and of nursery school children in the cooperative nursery schools are employed by the public schools, but the Parent-Teacher Association has cooperated in planning, publicity, and promotion. Social agencies, the Council of Churches, the public library, the University of Washington, and the Mental Health Association have cooperated generously in planning, and have contributed personnel for the program activities.

IN SAN DIEGO the public schools provide supervisory staff and teachers for a program of classes, study groups, nursery schools, and television programs, but a large number of cooperating agencies assist with various parts of the educational activities. The Family Life Series of half-hour television programs offered weekly from November to February in 1952-53 was originally planned by the Education Committee of the Family Service Association, on which committee the schools and other groups interested in family life are represented. The series has been continued in ensuing years by the combined effort of eight organizations which plan, promote and present TV Classroom, Family Life Series, on Station KFMB-TV.

can we generalize?

There may be some valid generalizations of successful cooperative action in this field of adult education in family life. The reports seem to suggest these:

1. Agencies and organizations with different kinds of financial backing and different methods of operation can work together effectively in adult education for family life, if they recognize their common purposes and work on broad fields of activity.

2. Any organization in a community may initiate the effort to provide a cooperatively offered program of adult education in family life.

3. Cooperation is more effective if representatives of the organizations involved plan together from the beginning for the program they jointly offer.

4. The sharing among agencies of differing types and amounts of resources such as, professional personnel, money, time, meeting space, publicity opportunities, and visual aids can make stronger programs of adult education in family life easily available to a larger group of people.

5. Sponsorship by allowing one's name to be used in publicity or on brochures is not real cooperation.

6. Organizations that avoid con-

flicts of meeting times and overlapping of services are coordinating efforts but may not be providing cooperative programs of family life education.

How sound are these generalizations? Have other programs been successfully developed as real cooperative programs? When cooperative action really works, what process makes it work?

The Home and Family Life Section would like to hear of more cooperative programs, how they started, who developed them, what was their content, how they were financed, what was the evidence of their success, how was cooperation developed and maintained.

If you are engaged in such a program, send the above information to the chairman of the Home and Family Life Section. Reports of such programs are to be presented through Adult Education Association channels so that others may emulate these fine examples.

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INGO's and adult education

William C. Rogers
Director, State Organization Service
University of Minnesota

If you belong to the Girl Scouts, the American Association for the United Nations, the YMCA, the AFL-CIO, the Chamber of Commerce, or any of a thousand or so American associations, you are probably related to an INGO. An INGO is not a prehistoric primate of a member of one of the lost tribes of Israel but the abbreviation for International Non-Governmental Organization and will be used as such here. INGO's constitute a "fourth level" of adult education through voluntary association. We are familiar with local, state, and national associations and their relations with one another, but rarely does the individual "joiner" worry about his INGO dues or become aware of the tie which his local group has to an international association. The tie exists, however, and is often an important one for international understanding and world-wide adult education.

"This town is over-organized" is a phrase well known to adult educators, and those who have tried to list the organizations in their town will sympathize with G. P. Speeckaert, Secretary General of the Union of International Associaitons, who collected 1,017 INGO's for the 1954-55 *Yearbook of International Organizations*. He writes in his introduction: "If Theseus, instead of negotiating the labyrinth in search of the Minotaur, had to undertake some kind of international activity, Ariadne would prob-

Editor's Note: Mr. Rogers is Chairman of the AEA's Section on International Affairs and Chairman of the Committee on World Affairs of NUEA.

ably offer him a copy of the *Yearbook of International Organizations*."

He divides his maze of INGO's into 19 groups. The four largest, with an example from each group, are: "International Relations, Peace and Friendship" (78) (World Federation of United Nations Associations, Geneva); "Employers, Trade Unions, Labour and Professions" (102) (International Confederation of Free Trade Unions, Brussels); "Commerce and Industry" (118) (International Chamber of Commerce, Paris); "Medicine and General and Mental Health" (101) (International Union Against Tuberculosis, Paris). American local affiliations can be traced by the example given for each category.

Most INGO's have as working members representatives of national organizations in a number of countries, and probably the rank and file individual members rarely participate in the work of the international organizations. Opening the above mentioned *Yearbook* at random, we find, for instance, that the International Federation of Building and Woodworkers has members in 18 countries. There are two million members in 79 unions in these nations. President Sir Richard Cappoch (UK) thus must let his conscience be his guide in saying for how many people he actually speaks. Speeckaert lists membership extremes running from 23 groups with one to 99 members, to two with more than 100 million members. In between are 25 with 1,000 to 10,000, and 22 with one to five million members. From such figures there may be a temptation to exaggerate the number of people actively engaged in international activity through non-governmental channels. However, there is no denying that many individuals have a real glimpse of the international scene when 50,000 Boy Scouts attend a World Jamboree, 12,000 dentists attend the Congress of the International Dental Federation, and 4,000 engineers go to a World Power Conference.

the functions of INGO's

The functions of INGO's are similar to those of their national affiliates. They educate their own members, they exchange information, they attempt to reach larger publics with their message, or enlist better public understanding of their professions and their problems. They act as pressure groups, do research, and issue publications. Their area is, however, the world (or a significant part of it) and not individual nations or localities.

Most of them grew out of needs recognized by a significant number of people which could only be met by concerted action across national boundaries. As the world has "shrunk" due to technology, the number of problems requiring international action has increased and so has the number of INGO's. The fast-moving 20th Century has seen the birth of the bulk of INGO's. There were only 169 founded before 1900.

Science has always had an international spirit (plants, microbes, and atoms are no respecters of international boundaries) and scientific INGO's were among the first to be established. The International Commission on Zoological Nomenclature was founded in 1895, for instance, and the International League against Epilepsy in 1909. Social problems which

gained recognition in more recent years have resulted in a rash of new organizations such as the International Association of Workers for Maladjusted Children (1951). New technological developments have been recognized in such organizations as the International Council for Educational Films (1950).

Some statistics about the headquarters, staff, and budgets of INGO's are in order. They are drawn from various issues of *Associations*, the Review of International Organizations and Meetings published by the Union of International Organizations (Palais D'Egmont, Brussels).

France, always sympathetic to the international movement of ideas, leads in the number of INGO headquarters with 293. Belgium and Switzerland, with their traditions of neutrality, have 122 and 168, respectively, and Britain has 187. The United States, with half the world's wealth (but also with the McCarran Act), is fifth with 140 international offices.

Staff members, who must be international in their character and attitudes, come from France, the UK, and the USA in largest numbers; but the small, traditionally neutral states of Switzerland, Belgium, Netherlands, Denmark, and Sweden supply the largest proportion according to their nations' populations.

The organizations have a total estimated budget of close to a billion dollars, but excluding the great international church organizations, the average INGO probably has under $60,000 a year to work with. Such a sum can't go very far in reaching say a hundred thousand "members" in two dozen countries. American national organizations may regret the small size of the slice of individual memberships sold at the local level which they receive, but it is safe to say most of them cut their international dues just as thin or thinner.

effectiveness of INGO's

There is little exact knowledge about the influence of voluntary associations even in America where they thrive in the largest numbers in an ideal habitat. They are so much like the air we breathe that they are taken for granted. Then, too, they seldom hold still or produce neat and numerous records so that they can be easily studied by scholars. Nevertheless, most observers pay deep respect to the power of these groups in educational action. Even less is known about the influence of international associations, and the halo cannot be easily transferred from one level to the other.

Lyman C. White, a former UN official, is the leading authority on the subject. In his book, *International Non-Governmental Organizations* (Rutgers University Press, 1951), he lists their functions under these headings: as agents of international understanding, as moulders of public opinion, and as pressure groups. He quotes the former Czech President Eduard Benes as saying that the peace work of the Inter-Allied Federation of Ex-Service Men was "incomparably more effective than that of diplomats" and points to the many person-to-person contacts furthered by the INGO's on the basic functional interests of individuals.

By concerted efforts in a number of countries at once, they certainly

have, from time to time, forced governments to get together on common goals. Most of the UN specialized agencies and many of the social and economic functions of the UN itself came about, at least in part, through the efforts of "functional" private international associations. Some INGO's have been supplanted by specialized agencies and many more spawned by them. INGO's have a voice in the UN through Article 71 of the Charter. There are some 250 INGO's having a consultative relationship with the Economic and Social Council under this arrangement. Most of the UN specialized agencies draw upon related INGO's for advice and assistance in promoting their cause. UNESCO, with its commissions of voluntary associations, has carried this process down to the national level. White goes so far as to say that "to neglect the non-governmental aspect of international organization is to neglect the very foundation of international life as well as the most encouraging and constructive aspect of international affairs."

the U.I.A.

The Union of International Associations is the authority for information about INGO's. From its Brussels headquarters it acts as a clearing house of INGO activities, gives assistance to them in their work, helps in conference preparations, facilitates contacts between them, does research and publication, and promotes the public study and understanding of these groups.

Very obviously a very large proportion of INGO's are engaged in adult education in a major way. Others consciously or unconsciously assign it a minor role. Some, such as the International Asthma Congress and the International Council of Tanners, may do little or no adult education (at least beyond their own membership). The pages of *Associations* reflect the adult education orientation of the UIA in articles on techniques as well as content as these examples indicate: "Attendance at some international meetings in 1954"; "Methods and Experiences from NGO's" and "News About NGO's" (regular features); "The Exchange of Publications"; "Who's Who in International Organizations"; "The Technique of International Seminars"; "Non-Governmental Organizations and Democracy". Air lines, steamship companies, resorts, and hotels furnish the magazine's advertising. American Express offers its special congress and convention department, and the French tourist office writes, "*Votre prochain congres? . . . en France naturellement . . .*"

Americans can still learn something about adult education from other countries, and increasingly Europeans and others become aware of the great reservoir of American experience with the voluntary association as a dispenser and receiver of adult education. One of the best ways of exchanging such information is in the context of the particular subject matter interest of the persons involved. Your next congress? . . . in France naturally . . . and take your choice from 1,198 INGO's!

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PROFESSIONAL LITERATURE

(Review Editor, Coolie Verner, Florida State University)

LEARNING COMES OF AGE. By John Walker Powell. New York: Association Press, 1956. 235 pp. $3.00.

We are grateful to John Walker Powell and his benefactors for his treatise on adult education, *Learning Comes of Age*. Treatise, according to Webster, comes from a word that means "well made." It is "a book . . . which treats a subject, especially in a systematic manner and for an expository or argumentative purpose."

Powell's witty, sometimes chatty, study of American adult education at the crossroads is all of that: well made, systematic, bent to expose and argue. And it is more; it is a personal confession, prefaced by the cryptic dedication "To all those in adult education who were my friends and colleagues until I wrote this book." The readers of the book will have much to argue about, but none will cease to be friend and colleague because of the treatise and the confession.

Now that the learner has come of age and is an adult, one of the main propositions in *Learning Comes of Age* is that the men and women aiding and serving the learner must come of age, too. They must map out for themselves a profession. They must create for themselves fitting patterns of organization. And they must develop "leadership and resources to draw upon" for "a more explicitly adult movement." One may add they might read and write more works like John Powell's—an explicitly adult book.

There are some questions to raise about the treatise, and some comments to put in the margin, as with all thought-provoking writings. The immediate question concerns the reader as the author introduces him on the opening page. For whom is this treatise written? For the professional adult educator, of whom there are few? For the professional who spends part of his life in the field of adult education, of whom there are more? For the lay leader, the volunteer, of whom there are still more? For the adult partner in our great society, of whom there are most?* The author wanders among all of these and talks to all of them. His book really turns out to be several books worked into one, written for several publics.

In these several books, however, the author brings up some quite fundamental problems about present-day adult education, and gives useful factual information. Under many chapter headings, he discusses Aims of Adult Learning, Agencies of Adult Learning, Areas of Adult Learning—leading the reader toward a Structure

*It seems possible that Lindeman chose to write *The Meaning of Adult Education* for those who usually read the *New Republic* in 1926; that Sheats, Jayne, and Spence in 1953 wrote their encyclopedic survey *Adult Education* with students in seminars, institutes, and workshops in mind; and that Kempfer had adult education directors in mind with his *Adult Education*, in 1955.

for Adult Education and a Philosophy for Adult Education.

In the beginning there is a cogent set of three reasons why Powell feels adult learning is becoming more adult: (1) The recognition that "Our need . . . is in the development of ourselves as persons rather than instruments"; (2) "The even wider recognition that the achievement of maturity is a never-ending process"; and (3) The "key recognition . . . that there is an adult mind, different from that of the youth and the undergraduate."

These reasons Powell couples with "a few major constellations of adult concern: his membership in a community, in a family, in a vocation, and the arts of enjoying the world he lives in, and of having good relationships with others." The realms within which Americans have these concerns are democracy, family, job, enrichment of living, and self-understanding. Within each of these the adult performs a number of key roles. Intelligent, skillful, and purposeful performance of these roles becomes the core goal of education.

"We need schooling, so that we can do what we must," says John Powell, "We seek education, so that we can be what we will."

In the discussion of adult learning agencies, Powell opens with two terms that are over-used in our days: community and communication. However, he gives them an interesting twist: "The emerging pattern of education is an attempt to bring people closer together, on a broader ground of common interest, with higher standards of intellectual search for a deeper understanding of their common goals." This is possible only if communication (not "transmission") takes place; and communication is possible through a livelier interaction with the community. Is he not suggesting here that the very presence of new discoveries and insights into communication and deeper knowledge of community force the educator (lay or professional) into new patterns and into new agencies?

Exploring these new patterns, the author shows slight preference for some over others; within each agency he has selected a project for special recognition. Thus libraries, colleges, universities, and residential centers probably hold disproportionate attention compared to public schools and agricultural extension. Someone looking for a balanced picture of university extension will be amazed that the majority of the pages are devoted to one (admittedly fascinating) project. For philosophical reasons, the author singles out those adult education activities that he terms "liberal." Thus associations and councils in the whole "competitive industry" of enlightenment fare well with the author when they concern themselves with liberal education programs, not so well when there are only few signs of such programs.

It would probably have been neater if the author had thumbnailed certain main developments within agencies and then added the qualitative selections of special programs. But, then, we might have had another survey book, which this one did not set out to be. We would not have read this fine statement: "Management is beginning to believe that only educated men can handle its level of responsi-

bility. It begins to appear that only educated cities can handle the responsibilities of civilization . . . "

The main theme in Powell's discussion of agencies is quite blunt: you cannot build a truly adult education program as an incidental addition to education programs designed for other than adults. With this said, the author moves into a more specific dicussion of education within the five realms he has outlined. Convinced that "the real job of education for maturity is not getting done," he deliberates on education for citizenship. Here there is a poignant reference to education of youth, of whom only five percent participate in programs designed to introduce them to adulthood. Here is a good picture of two Test City programs, San Bernardino and Akron. Here is a reiteration of the stark facts about islands of ignorance among American citizens, and the importance of political enlightenment in particular. Here, in short, is a wise American worriedly asking himself, "Do we Americans now take certain values for granted, without the long hard work of questioning, of examining, of studying, of thinking—together?"

In Education for Family Life, Education and the Job, Enrichment of Living, and Education for Self-Understanding, the author opens the issues of method and content. He gives ample coverage to discussion and to group methods, but tends to slight other significant methods of learning. He neatly avoids the issue still unresolved of the relative importance of subject matter and process in learning.

"Sheer pressure, without man's intervention, can crystallize carbon into coal or diamonds. But man invented the structured diversion of thrust; and created architecture." This beautifully designed central idea gives the structure to the last two Parts of the Powell book. Read, colleagues and interested critics, the intelligent discussion of a profession (with which this reviewer disagrees in part quite seriously) and contemplate in particular the author's seven signs of a profession (with which the reviewer agrees).

Whether we agree or not, we need to discuss the suggestion that the adult education movement "is all left arms and no head" without a profession of adult educators "to enrich, upgrade, advise, give color and solidity and identity." The author is suggesting that without the structured diversion by professionals, the thrusts of events and crises in the surrounding society will make architecture for a free society impossible. This assertion needs widespread discussion and argumentation, study, and search. So do the last pages of the book in which the author gives his stirring declaration of interdependence in a mature society.

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ADULT ELEMENTARY EDUCATION. By Angelica W. Cass with Arthur P. Crabtree as Editor-Consultant. New York: Noble and Noble, 1956. 255 pp. $4.50.

I

There is, perhaps, no one in this country who knows as much about

adult elementary education as Angelica Cass. Her advice rings with truths that come from years of experience as teacher and supervisor and with genuine interest from a long devotion to the task of educating adults on an elementary level. It will take patience and forebearance to profit fully from the wealth of knowledge that lies behind this book.

As is often the case, Mrs. Cass can practice her art and skill, or discuss it with enthusiasm and clarity with far greater facility than she can write about it. The book is poorly written with numerous errors of grammar and syntax that are as much the fault of its publisher's poor editorial service as of the author. Split infinitives are legion and expressions like "to constantly pass" detract materially from the content.

As to the matter of style, the book is very disappointing. Conjunctive adverbs are often found as initial words in sentences and even though this might be unobjectionable to some people it is hardly in good form. Qualifying words are used excessively. Expressions such as: "towns and communities" (when actually towns are communities and either word is adequate depending upon the preciseness of the meaning intended); or "have a personal, private talk"; or "professional literature, books, articles, periodicals and other materials" (which implies that these latter items are not professional literature) impose unnecessary repetition on the reader. One of the most annoying gambits is the excessive use of lists of items. This has almost become a mania so that even two items become an in-text numbered list when a conjunctive alone would make for smoother reading (p. 95). Within these innumerable and endless lists are mixtures of complete sentences, unattached phrases, and clauses that increase the difficulty of following the train of thought.

In terms of content there is some incoherency. The section on adult psychology is misleading and incomplete, reading more like a student's notes for a lecture than a passage of explanatory material in a professional volume. Mrs. Cass separates "power-speed" from learning ability when both power and speed are measurements of learning ability. She writes: "the *ability* to learn does not vary through life, but the rate of performance does", (p. 21) which is a half-truth for the *capacity* to learn varies only slightly from 25 to 60 but the *rate* of learning shows a steady decline.

The section on Interests is equally misleading. Mrs. Cass writes that: "the interests of adults do not tend to change much" and "from the age of 20 until 65, there is only a slight decrease in the general amount of a person's interest . . ." which is quite incoherent, meaningless, and contrary to existing knowledge.

In part, the content of this book is based upon a survey made in 1955 and the author continually refers to it to support her statements; however, she does not give a sufficiently clear analysis of that survey to warrant its use as scientific evidence for her conclusions. She mentions that she "completed a survey of *approximately* 30 programs", yet on page 90 she cites 21, 26, 24, and 36 different classes of data which makes the "approximately 30" range from 21 to 36. Such constant indifference to precision seri-

ously damages the credibility of the whole work. In handling exact data from the U. S. Census the author is equally casual: "According to recent Census figures 3,000,000 of this group are still alien . . ." It is not clear from this statement which decennial census she used or of what group the three million were a part. The 1950 census lists 10,161,168 foreign-born whites in the population with 74.2% of these naturalized and 18.6% aliens. It is far more useful to be accurate.

A work of this caliber is a grave disappointment. Mrs. Cass has the knowledge about elementary education for adults to write a really significant and definitive work. This is not it. A book, such as this one, which is naive and lacking in scholarship actually performs a disservice to the cause of adult education, for other branches of scholarship can have little respect for a field that produces literature of this type.

COOLIE VERNER

II

Although in the last two decades the emphasis on the remedial function in adult education has given way to that of "lifelong learning," the old problem of orienting new immigrants and upgrading native illiterates to the level of functioning citizenship is still with us. The best available figures indicate that we still have 10 million adults in the United States who are functionally illiterate (i.e., have less than five years of schooling). Four million of these are native white, three million Negroes, and three million foreign born.

For a long time to come, therefore, a significant part of any urban public school adult program will consist of classes in teaching the fundamental communication skills to both foreign born and native born, and imbuing the foreign born with the knowledge, understanding, and attitudes which prepare them to become citizens. Beyond these minimum goals is the further task of bringing these same persons up to the level of the average adult in educational attainment. In terms of school years, this would be nine years plus, or the attainment of a tenth grade high school student.

The servicing of these groups in classes calls for teachers with specialized skills and knowledge of pertinent materials against a broad background of general adult education philosophy, principles, and methods. The literature in this field has never been adequate. In the decade between 1930 and 1940 the American Association for Adult Education sponsored two significant publications in the field—a Manual for Teachers of Adult Elementary Students, and a descriptive study, Elementary Education of Adults. Both before and since this time local boards of education and some state departments of education have issued brief pamphlets and manuals.

Miss Cass's book is the first attempt in recent years to put between the covers of one book the best of what is known about the principles of teaching adults, administrative planning, teacher selection and training, methods, curricula, resources, and evaluation. The book could be an invaluable training device, but it is also so simply written, clear cut in its organization, and explicit in its directions that it could be put in the hands of teachers as a day by day manual of procedures.

Two features professional workers in the field will especially appreciate are the completeness of the bibliographies at the end of each section and the generous listing of resources and resource centers in Chapter Eight and in the appendix. In the case of the bibliographies, however, it often would have been more helpful if a particular chapter had been cited rather than the whole book.

If the book has a major fault, it is the over-emphasis on the primary tasks of literacy and Americanization training. Persons working with adult groups at levels between literacy and the high school level will get little help from this book. The whole orientation, beginning with a consideration of the adult student and going through problems of teacher training, methods and materials, and evaluation is toward teaching English and American Government to the native illiterate and the foreign born, and of the two the foreign born receives much the greater emphasis. These biases seem hard to understand since seven out of 10 of the functionally illiterate are native, and since the job is to take both of these groups as far as possible toward the national norm of adult educational attainment.

Because the book deals with elementary education only in the purely technical sense of being "first level," it could more properly have been called "Teaching Adults at the Pre-High School Level."

In spite of this fault, the thousands of part and full-time teachers of fundamental education to our native illiterates and the foreign born will find this book the most valuable aid available to them in carrying out their teaching and administrative duties.

ANDREW HENDRICKSON
Ohio State University
Columbus

periodical literature

Reviewed by Eleanor Phinney, American Library Association.

"What Is Adult Education?" by Grace T. Stevenson. *ALA Bulletin*, October 1956, v. 50, pp. 578-582.

First in a projected series of articles entitled "Focus on Adults." These will deal with current trends in the development of the adult education function of the library, and be based on the experiences gained from activities undertaken with the assistance of Fund for Adult Education grants. Reprints available on request from ALA Office for Adult Education, 50 E. Huron St., Chicago 11, Illinois.

"The Cost of Adult Undereducation—and the Cost of Doing Something About It," By Robert A. Luke. *NEA Journal*, October 1956, v. 45, pp. 428-429.

Points out the costs to society of supporting the undereducated adult, and states the case for the use of public, especially state, funds for adult education programs.

Baltimore Bulletin of Education, June 1956. Whole issue is of interest to adult educators. Includes several articles on adult learning and education for older adults.

National Catholic Education Association Bulletin, August 1956.

Issue contains a number of articles on adult education, including one on its philosophy and purposes by Francis W. Carney. ◆◆◆

munity experiences is emphasized as a necessary condition of 'complete' learning. The other group finds clarification of ideas and intellectual processes the focus of educational responsibility; for them, 'practical' effects will flow from this intellectual clarification and reorientation on the part of individual learners. These practical activities are consequences of education, not integral to its processes. The stereotypic way of putting the contrast is 'group or community action' vs. 'ideas'.

"One group emphasizes the content and methods of the social sciences as primary materials for liberal or general education. The other group, while not excluding social science content, emphasizes materials from the humanities as major material for liberal education. The stereotypic way of placing the issue is 'scientists' vs. 'humanists'.

"Added together, these issues tend to divide some of the best leadership of adult education into non-communicating camps or schools. What is needed is serious and sustained communication to identify and clarify the genuine issues, to discover the common ground which is frequently evacuated or overlooked in the stress of conflict, and to point up these issues to the problems of mature individuality and its cultivation through processes of adult education.

"The method of the conference will be as follows. Each participant will be asked to formulate briefly his own philosophic position on the range of issues already indicated, including related ones which in his opinion my statement of the problems may have slighted. The emphasis in these papers will be on clarification of issues and differences, not upon mediation or compromise. These papers will be duplicated and sent to all participants in advance of the conference so that they may be read before the conference opens."

For publication in this and the next issue of ADULT EDUCATION, we have selected those papers which it seemed to us presented most fully the authors' philosophies of adult education and would be of greatest interest to the field.

In the following pages we present papers by Kenneth D. Benne, Leland P. Bradford, and Robert J. Blakely. In our spring issue we plan to publish papers by Wilbur C. Hallenbeck, Malcolm S. Knowles, Paul H. Sheats, Max Birnbaum, and, if space permits, the present writer.

If after reviewing the transcription of the tapes made of the conference discussions, the participants feel it would be desirable to prepare an analytical summary of the conference, we shall attempt to prepare one for publication in a future issue of this journal.

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*Participants were: George Barton, Tulane University; Kenneth D. Benne, Boston University Human Relations Center; Max Birnbaum, American Jewish Committee; Robert Blakely, Fund for Adult Education; Leland P. Bradford, National Education Association; Harry Broudy, Framingham State Teachers College; Eleanor Coit, American Labor Education Service; Gordon Dupee, Great Books Foundation; Wilbur Hallenbeck, Columbia University; Gordon Hawkins, Canadian Association for Adult Education; Malcolm Knowles, AEA; Paul Sheats, University of California, Los Angeles; Robertson Sillars, AEA.

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